

Elizabeth Courtenay

THE
NEW HELP
TO

DISCOURSE:

OR,
her Wit and Mirth, *Book*

INTERMIXT

With more serious MATTERS.

Consisting of
Pleasant Philosophical, Physical, Historical,
Moral, and Political Questions and
Answers.

AS ALSO

Proverbs, Epitaphs, Epigrams, Riddles,
Poesies, Rules for Behaviour, &c. with
several other Varieties intermixt:

Togther with

The Country-man's Guide;

CONTAINING

Directions for the true knowledge of several
Matters concerning *Astronomy* and *Husbandry*, in a
more plain and easie Method than any yet extant.

By *W. W. Gent.* *K*

The Fourth Edition, with many new Additions.

*That Author best of all doth write,
Who mixeth Profit with Delight.*

LONDON: Printed by F. C. and Sold by P. Parker
at the Leg and Star in Cornhil. 1696.

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The P R E F A C E.

AS in Travel a Man may by Observation gain Knowledge and Experience, whereby he may render himself Useful and Serviceable to his Country, so by Reading and Observing the various Forms of Government, Usages, Accidents, and Practices of several Countries and Ages of the World, he may likewise delight and accomplish himself at a more easie, safe, and cheap rate. Wise Men will not fail to benefit themselves by the Accidents that have befallen others, either to their publick or particular good or ill. The Athenians, Lacedemonians, and Romans sent to other Nations to procure Systems of their Laws and Customs, thereby to Improve their own: It is no doubt a point of particular as well as publick Prudence, to preserve and provide for the continuance of the good Constitution of the Body Politick as of the Body Natural. We in England may safely, and with awful Gratitude to the Almighty's good Providence, as from firm Land, view the Ship-wrecks of the Liberties of France, Denmark, &c. our Neighbour Countries, and thereby be the more careful to preserve our own. In a Politick Government it is the Duty of every Man to preserve to every Man his share in the Liberty, Safety, and Welfare of the Community, according to the Measures and Laws of that Kingdom, and be that unduly encroaches

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on the Publick Liberty, makes himself an Enemy to the rest of the Society. And 'tis certainly a true Principle in Policy, that Governours should aim and level at this, that those under them may lead peaceable and quiet Lives, in all Godliness and Honesty; thereby the Government will become Stable, Honourable, and Lasting. That Government that takes care for the Protection, Welfare, and Safety of the People, to train them up to Industry and Activity, that they may be Sobber, Frugal, and great lovers of their Country; to instruct them, that they be Understanding, Ingenuous, Vertuous, and Pious: These are necessary Particulars for the good of Mankind, and such Governours as thus Govern shall have the Obedience, Honour, and Love of a Wealthy, Free, Ingenuous, and Vertuous People, able and ready at all times to assist them against their Enemies. Whereas a Tyrant is only dreaded by a poor, base, slavish, ignorant, barbarous and vitious People, unable to assist him if he be invaded, and apt to run over to the Enemy, in hopes to amend their Condition. The Crown of France was Hereditary to the Male Line, but not so Absolute, but that the Publick Welfare was to be preferred; as in the case of Charles, Duke of Lorraine, who was to have succeeded to Lewis, Son of Lotharius; but the States of France put him by, and chose Hugh Capet, Earl of Paris, and gave Account of their so doing by an Ambassador to the said Duke, as by Belforest, the French Historian is related

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related in these words, viz. ' Every Man know-
 ' eth (Lord Charles) that the Succession of the
 ' Crown and Kingdom of France, according to
 ' the Ordinary Rights and Laws of the same,
 ' belongeth unto you, and not unto Hugh Capet,
 ' now our King; but yet the same Laws that do
 ' give unto you such Right of Succession, do also
 ' judge you unworthy of the same; for that you
 ' have not hitherto endeavoured to frame your
 ' Life according to the Prescript of those Laws,
 ' nor according to the Use and Custom of the
 ' Kingdom of France, but rather have allv'd
 ' your self with the Germans, our old Enemies,
 ' and have accustomed you self to their vile and
 ' base Manners. Wherefore since you have aban-
 ' doned and forsaken the Ancient Vertue, Amity,
 ' and Sweetness of your Country, your Country
 ' hath also abandoned and forsaken you; for we
 ' have chosen Hugh Capet for our King, and
 ' have put you by, and this without any scruple
 ' in our Consciences at all; esteeming it far better,
 ' and more Just to live under Hugh Capet, the
 ' Possessor of the Crown, with enjoying the Ancient
 ' use of our Laws, Customs, Liberties, and Pri-
 ' viledges, than under you the next Heir by Blood,
 ' in Oppressions, strange Customs, and Cruelty:
 ' For as they who are to make a Voyage in a
 ' Ship on a dangerous Sea, do not so much respect
 ' whether the Pilot claim Title to the Ship or no,
 ' but rather whether he be Skilful, Valiant, and
 ' like to bring them in safety to the Voyage end:

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Even so our principal care is to have a good Prince to lead and guide us happily in this way of Civil and Politick Life, which is the End for which Princes are appointed — Thus ended that Prince's Succession. All Government is subordinate to the Law limiting, and that also to the Superintendent Power and Authority making those Laws. Government and Crowns are not such Inheritances as Black Acre, and White Acre, without an Office annex, which require the Heritor to be per Officio; the Government and Protection of the People, making War and Peace for them, the Preservation of Religion, the Disposal of Publick Places, Revenues, the Execution of Laws, &c. are here claimed by the word Inheritance; many Errors have come and spread themselves from false Notions of Government, and Ignorance of the Practises and Usages of Nations, improved by Priests, who have studied to debauch and enslave the Minds of Men to their Hierarchy, that they might thereby get fat Benefices: They have Preached up Passive Obedience, Prayers, and Tears, and Non-Resistance, an entire Submission to difficult Dispensations of God's Providence; yet when it came to be their own case, they would not touch it with one of their Fingers. It is Law in Germany, that the Emperour cannot make War, or exact Contribution, but by consent of the States: There's no Succession there but Merit to prefer any. The Emperour is Sworn, that he shall not endeavour to make

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make the Dignity of the Empire Hereditary to his Family. In Spain the Succession goes by the Consent of the Grandees, though the King's Ordinances are there Laws. In France the Women are not admitted to the Scepter, but the Prince there is Absolute. In Poland the King is Elective, and the Senators have the Principal part of the Government. Sweden and Denmark were lately Elective Free Kingdoms, but are now Hereditary and Arbitrary, the Nobility and Gentry in both Kingdoms are reduced from a Free, Rich, and Honourable State, to a state of Poverty, Vassalage, and Contempt, being made Slaves to Foreigners, for whom they are forced to provide Wages for keeping themselves in the more perfect Slavery, as our Ancestors in England of Old did to the Lord Danes, or Lur Dans. It is more Generous, Honourable, and Commendable in a Prince to relinquish the Ambitious desires of Independant Power, and Despotical Domination over his Subjects, than to endeavour to gain upon their Publick Liberty by Fraud or Trick. Aristotle in his Politicks well distinguisheth between a King who intends the Common Good, and a Tyrant, who acts and converts all for himself, and to his own ends; who usually endeavours to unman the People, by corrupting their Morals, and to divide them into Factions, and disable them in their Estates and Power. But a King worthy of that Name, who intends the Common Good, takes care of Religion, and of the Educa-

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tion of his People from their Youth, to preserve them from Vice; and keeps up his Reputation by strengthening his Empire in the Hearts of his People, even by abridging his own Power, rather than to enlarge it by encroaching on their Rights. And therefore he commends the Answer of King Theopompus to his Wife, who reproached him for admitting some Limitations of his Power, That he had rather have his Empire firm, strong, and lasting, than large and loose.

And if we look into our own Histories, we shall find that our bravest, wisest, and most Generous and Happy Princes have been of this mind; as Henry I. Edward I. Edward III. &c. And that those that have been otherwise, have been Persons of weak Minds, mean Parts and Spirits, imposed on by Ambitious Self-seeking Favourites, who have been like Vermin the devourers of their King and Country; and have for colour made use of pretended Prerogative, and irresistible Regal Power to serve themselves in Tyrannizing and Oppressing their Fellow-Subjects for their own unlawful Gain, while the King in the mean time reaped no Benefit or Advantage, but lost the Affection of the People, the Stability and Strength of his Government, his own Honour, both with the present Generation, and to all Posterity. Upon a true Account it is most certain that there is not a worse sort of Men in any State, and more pernicious to Princes themselves, than these; and that the Crimes of Thieves, Robbers,

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Robbers, and Pirates, are small Faults in compare with theirs; Covetousness and Ambition are inseparable from them, and a third Property they have, which Princes ought to be as jealous of as the most subtle Policies of their profest Enemies; that is Flattery, and pretence of Service: No Prince can be more just to himself and his Government, than by searching out and punishing these State-Cormorants, by squeezing out of them Bribes and ill-gotten Goods, as a most acceptable Expiation to God, and grateful Satisfaction to Men. Would it not have been some sort of Satisfaction for their lost Liberty, and acceptable to the People of Denmark, (to have had Hannibal Seestede, who had 200000 Crowns, Swan, the Bishop, who had 30000, and was made Arch-Bishop; Nanson, the Speaker, who had 20000 Crowns, for their forward Zeal in turning that Legal limited Monarchy into an Absolute one) that these Men had been exemplarily punished for selling the Publick Liberty for their own private Gain? [Account of Denmark, p. 68.] The Consequence whereof, as that Author relates, is, that that King and Country, is both poorer, weaker, and in much less Repute in the World than before; the People having with their Liberty lost their Valour, Activity, and Industry, and are become Stupid, Careless, and Negligent, having nothing that they can call their own; Lands are fallen to less than one fourth what they were sold for before: By which a Judgment may be given of
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the state and condition of the whole Kingdom. By these Examples we may consider what is most Honourable, Honest, and Prudent to be pursued, in order to maintain our Liberty, and enable us to oppugne the great Invader of the Liberties of Europe, viz. To take in our Sails, and Unite into a general course of Improvement and Reformation in every particular Evil, of Briberies, and other corrupt Practices that have crept in amongst us in the late Reigns, and settle to it with Diligence, Honesty, and Zeal for the Publick Good, that every one may have his Pay without trouble, charge, or delay, and be so content, and have nothing to mind, but faithfully to apply himself to his Business, that Arts, Trade, and Manufactures be eased and encouraged, that Discipline, and due execution of Laws be severe and exact; for by Diligence, Art, and Industry wonders may be wrought; that so that French Tyrant may not get a Title by a Treaty of Peace to what he hath reaped by War. Great Monarchies easily swallow up less Tyrannies, where the People are not ever-forward to hazard their Lives, &c. for their Head: But Politick Constitutions and mixed Governments are not so easily overcome; who Fight for their Laws, and the Security of their Possessions, they by Patience, Wisdom, and Courage have defended themselves to a wonder; and this hath been done by the lovers of the Common Good, and not by the Luxurious, Corrupt, Self-ended, or the Ambitious; as Expence may Bankrupt a Nation, so the Advancement and Improvement of the Natural or Artificial Product thereof doth enrich it, and gain to it; also upon the Balance of Exchange, France hath used to raise Yearly 12 Millions Revenue out of Wine, Oyl, Salt, Linen, Silk, Paper, and other Manufactures; but this may be prevented by England's wooden Walls in the vent thereof, and where Money fails, all fails. Care of Trade is the Unum Necessarium in this Kingdom; for as Trade riseth or falleth, so doth the value of Commodities and Lands rise and fall. By due care of Trade the War may be maintained, and this Nation groweth Richer by it; Wealth, Riches, and People are the strength of any Government. The United Provinces have above seven times the People most other Nations have, and as many times more Trade, to the Circuit of Ground they are contained in, which they have acquired by the exact Polity of their Government: They encourage Industry, Frugality, Trade, and Diligence, and lay Taxes on Luxury and Prodigality; which is but taking from the Prodigal, Negligent, Unprofitable, and Lazy, and putting it to be improved by the hands and management of the Industrious, Diligent, and Ingenious.

Trades,

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Trades, Arts, and Manufactures, are to the Body Politick as Exercise to the Body Natural; Prosperity and Strength to the former, as Health and Soundness to the latter: And most sober, considering People think it their Duty to be exercised in some sort of Employment or other, for the good and welfare of the Publick. Labour is the Father, and Land is the Mother of Wealth; and Men are really Rich or Poor as they spend on themselves; and as Torpenalties, Imprisonment, Mutilation, and Death are the State's loss, for that the guilty might be made to work for its Advantage, and thereby be far more effectual Examples to deter others from offending, as is practised in Holland: Where the Publick Pastors are directed rather to be Patterns of Vertue, and plain Honesty, than Patrons of Sects and Opinions. The Seven United Provinces, which contain not much more Ground than Yorkshire, have three Souls for one in the like quantity of Land, and near double the Shipping and Trade that England hath, yet if England could be brought to raise Taxes by Excises on Consumption thereby, every one would be induced to Parsimony, Frugality, and Industry, (a great Income this) and this would be sure to charge the Luxurious, Lavish Spendthrift and Prodigal, and in time work their Reformation and Enrichment too) and did England give the like Encouragement to Trade that Holland doth, it soon would surmount it therein, which would raise the Value of Lands to double what they now are.

Here follows a System of England and Wales, as it was taken about the Year 1687. whereby may appear what vast Improvement in Wealth and Strength England is capable of; and if the Justices of Peace would unanimously set themselves to put our Excellent Laws in due Execution against the Vagabond and lazy Beggar, and did take effectual care that all Inferiour Officers under their Control did their particular Duties, to which they have sufficient Power and Authority to compel them, they might in short time lessen the Poor's Tax to one Tenth of what it now is, and the Impotent and Aged Poor might be better provided for, with increase of Wealth, Riches, Vertue, and Honesty in the Kingdom, which all will allow to be a Worthy and Noble Enterprize.

The Square Miles in the several Counties of England and Wales : Viz.

Counties.	Miles square	Houſes.	Poor's rate.	Excise.
Bedfordſhire	275	12170	6911	5549
Berkſhire	475	16996	9800	9105
Buckinghamſhire	625	18688	14800	7261
Cambridgeſhire	775	18629	9128	10442
Cheshire	725	25592	5796	9836
Cornwal	1350	26613	9257	10595
Cumberland	1175	15279	4988	5746
Derbyſhire	675	24944	7953	11960
Devonſhire	2375	56202	34764	34525
Dorſetſhire	1100	17859	13885	7568
Durham, Northum- berland, & Ber- wick }	2175	53345	13620	21216
Effex	1400	40545	37348	21676
Glouceſterſhire	1100	34476	19600	14704
Herefordſhire	515	16744	8687	6256
Hertfordſhire	550	17488	10760	13264
Huntingtonſhire	325	8713	5850	4437
Kent	1350	46674	29875	24647
Lancaſhire	1550	46961	7200	14501
Leiceſterſhire	400	20448	11600	8253
Lincolnſhire	2350	45019	31500	15949
Northamptonſhire	700	26904	21516	9845
Nottinghamſhire	675	17818	11760	5837
Norfolk	1325	56579	46200	26899
Oxfordſhire	475	19627	7950	11804
Rutlandſhire	200	3661	3730	1435
Salop	925	27471	13375	9874
Staffordſhire	900	26278	7150	10927
Somerſetſhire	1325	45900	30263	31133
Southamptonſhire	1300	28557	13175	11160
Suffolk	1300	47537	25750	19635
Surrey	800	40610	15600	34234
Suffex	1150	23451	18720	7730
Warwickſhire	775	22700	9800	11639
Worceſterſhire	550	24440	10640	12793
Wiltſhire	1150	27418	18240	10579
Westmorland	700	6691	1890	2322
Yorkſhire	5225	121052	26150	52226
Wales	9600	77921	33753	26431
London, Middleſex	275	111215	56380	140358

England and Wales contains 1352 Miles in Circumference.

T H E
N E W H E L P
T O
D I S C O U R S E :

Quest. *What is the chief end of writing Books?*

Ans. For instruction and information.

Quest. *What Book of all others is the best?*

Ans. The Holy Scriptures, contained in the Old and New Testament.

Quest. *Of how many Chapters doth this Book consist?*

Ans. In the Old Testament or Bible, there are 777. In the new Testament 260. In the Books of Apocrypha 173. The total being 1210. And for the number of Verses in the Old Testament, the Jewish Rabbins have computed them thus: In the Books of the Law, Verses 5845. In the Prophets, 9294. and in *Haggai* 8064. Total 23203.

Q. *Are there no other Books mentioned in the Old Testament, but those which we have now at this day?*

A. Yes: there were the Books of *Iddo* and *Gad* the Seers; besides, *Solomon* wrote three thousand Parables, and five thousand Songs, with a Book of the Nature of all Herbs, Trees, and Plants, from the Cedar to the Hysop upon the Wall. *Samuel* also writ a Book of the Office and Institution of a King. There were also Chronicles of the Kings of *Judah* and *Israel*: all which were supposed to be lost in the *Babylonish* Captivity.

B

Q. *What*

Q. What was the greatest love that ever was shewn in this World.

A. The love of God to poor sinners, who gave his only begotten Son to dye for us; of which one thus writeth.

*God is my gift, himself he freely gave me,
God's gift am I, and none but God shall have me.*

Q. In what things had Woman the Prebeminence of Man in the Creation?

A. In these three: First, that whereas Man was made of the dust of the Earth, Woman was made of that dust refined. Secondly, Man was made out of Paradise, Woman in Paradise. And thirdly, when God is said to be about to make Woman, he is said to build her, as being about to make a more curious structure than that of Man.

Q. What Book next to the Holy Scripture would you chiefly desire, the rest being taken away?

A. Theodore Beza being asked this question, answered, Plutarch, an excellent Author for his Lives and Morals. Another said Seneca, whose Divine Sentences in his Book are so squared by the Rules of Christianity, that St. Hierom concluded him amongst the Catalogue of Divine Writers. Another preferred the Thesaurus Historiarum, being a Compendium of most Histories and worthy Examples.

Q. What answer gave Queen Elizabeth, being by the Popish Bishop, demanded her opinion concerning the real presence of Christ in the Sacrament.

*A. Christ is the Word that spake it,
He took the Bread and brake it,
And as the Word did make it,
I do believe and take it.*

Q. How long did Queen Elizabeth Reign.

A. This most renowned Protestant Queen Reigh

ed, 44 Years 4 Months and odd days, and Died much lamented in the 69 year of her Age, on the 24th. of March, being the last day of the year of our Lord 1602; she had a Stately Tomb built for her in *Westminster Abby*, and in abundance of other Churches in and about the City of London.

Q. What were the inscriptions upon her Monuments in the several Churches?

A. They are too many to be all set down, but I will give you a taste of them. In Great All-hallows in Thames-street before the dreadful Fire, were these Verses to her glorious Memory.

*If Royal Vertues ever Crown'd a Crown,
If ever Mildness shin'd in Majesty,
If ever Courage dwelt with Clemency;
If ever Princess put all Princes down
For Temp'rance, Prowess, Prudence, Equity,
This, this was she, that in despite of Death,
Lives still admir'd, ador'd ELIZABETH.*

Many Daughters have done vertuously, but thou Excellest them all.

In the Figure of a Book over her Effigies, were these Words.

*They that Trust in the Lord shall be as Mount Sion,
which shall never be removed.*

On the one side.

*Spains Rod, Romes Ruine, Netherlands Relief,
Heavens Jem, Earths Joy, Worlds Wonder, Natures
Chief.*

On the other side.

*Britains Blessing, Englands Splendor,
Religions Nurse, the Faiths Defender.*

Under her.

*I have fought a good Fight, I have finished my
Course, &c.*

In the Parish Church of *All-hallows* the Wall,
were these :

Queen Elizabeths Monument.

*Read but her Reign, ths Princess might have been,
For Wisdom call'd Nicaulis, Sheba's Queen,
Against Spain's Holofernes, Judith she,
Dauntless gain'd many a glorious Victory:
Not Deborah did her in Fame Excel,
She was a Mother to our Israel.
An Hester who her Person did Ingage,
To save her People from the publick Rage;
A Patroness of true Religion,
In Court a Saint, in Field an Amazon;
Glorious in Life, deplored in her Death,
Such was unparallel'd Elizabeth.*

In the Parish Church of *St. Katharine*, *Christ*
Church in *Aldgate Ward*, these.

*Here lies her Type, who was of late,
The Prop of Belgia, stay of France,
Spains Foil, Faiths shield; the Queen of State
Of Arms, of learning, fate and Chance;
In Brief, of Women ne're was seen
So great a Prince, so good a Queen.
Such vertues her Immortal made,
Death (envying all that cannot die)
Her earthly parts did so invade.
As in it Wrackt self Majesty.
But to her Spirit inspired her parts,
That she still lives in Loyal Hearts, &c.*

*Q. Who are those that cannot, will not, may not,
do rightly understand the ways of God?*

*A. 1. Dead men, who neither do nor can un-
derstand his ways.*

*2. Wicked men, who may, but care not to un-
derstand them.*

3. Fools,

3. Fools, who desire, but have not the apprehension to do it.

4. The godly, who both understand and practise the same.

Q. How many sorts of Fasts are used in the World?

A. Six. The sick mans Fast, the poor mans Fast, the Misers Fast, the Gluttons Fast, the Hypocrites Fast, and the godly mans Fast; all which are set down in the following Verses.

*Experience out of Observation says,
Six sorts of People keep their Fasting days,
Which if you will in order have them shewn,
Then thus they are distinguished every one.*

*The sick man fasts because he cannot eat,
The poor man fasts because he wanteth meat.*

*The miser fasts with greedy mind to spare,
The glutton fasts to eat a greater share.*

*The hypocrite he fasts to seem more holy,
The righteous man to punish sinful folly.*

Q. Who be those that lye most freely, and without controul?

A. 1. Great men, that few dare reprove.

2. Old men that few can gain-say.

3. Poets, who do it Poetica Licentia.

4. Travellers that may lye by authority.

Q. What two things are those by which many Persons are quite ruined, and lost both in their Estates and Reputations?

A. Hounds and Dice; of the first of which one thus writeth.

It is not poor Actæon's case alone,

Hounds have devour'd more Masters sure than one.

And for Dice, the far worse of the two, it is almost an infallible fore-runner of misery, accompanied with cursed swearing, banning, fighting,

and many other mischiefs attendant to it, the final end of it being beggary, according as one thus writes.

*Ludens taxillis bene respice quid sit in illis,
Spes tua, res tua, fors tua, mors tua, pendet ab illis.*

In English.

He may suppose who ventureth at Dice,
Hope, health, wealth, life may be lost in a trice.

Q. What witty invention was that of him, who having placed the Emperor and the Pope in their Majestick Thrones, with the States of the World before them, and what was their several Motto's?

- A.* 1. A Counsellor of State had this, *I advise you.*
2. Then a Courtier, with, *I flatter you.*
3. Then a Husbandman, *I feed you.*
4. Then a Merchant, *I match you.*
5. Then a Lawyer, *I fleece you.*
6. Then a Souldier, *I fight for you.*
7. Then a Physician, *I kill you.*
8. Then a Priest, *I absolve you all.*

Q. Who was he, that in the confusion of Tongues, kept both his Language and Religion pure and unchangeable?

A. Heber the Father of Abraham, who when all the rest of the World fell to Idolatry, relapsed not from the truth, but kept himself free from the impiety of Nimrod and his followers, who sought to erect a Building that should reach to Heaven, but could not go forward with their design, being confounded with the diversity of Languages which was sent amongst them, whereby one understood not the other; Of which, thus writeth the Divine *Du Bartus.*

*Bring me (quoth he) a Trowel, quickly, quick;
One brings him up a Hammer: hew this Brick.*

Another

*Another bids, and then they cleave a Tree ;
Make fast this Rope, and then they let it flee ;
One calls for Planks, another Mortar lacks,
They bring, the first a Stone, the last an Ax.*

*Q. Which deserve the greatest punishment, the
body or soul for the committing of sin ?*

A. Some are of opinion the Soul ; because without it the Body were nothing, which actuates only what the Soul infuseth. Others would have the Body, as being the chief organ and actor of sin : but that they are both culpable and deserve alike punishment, is proved by this similitude. A Master committeth the charge of his Orchard to be kept by two, whereof the one is Blind, the other Lame : The Lame Man having perfect sight, sees golden Apples hanging upon a Tree, of which he informs the Man that is Blind ; they both cover after them, notwithstanding they are forbidden, and to attain their desires, the Blind Man that was strong of his Limbs, takes up the seeing Cripple on his Shoulders, by which means they accomplish their desires, pluck the Fruit, and eat thereof : Soon after, the Master of the Orchard enters, enquires, and soon finds by whom it was done ; they were both equally culpable, and so are punished with alike punishment, according as they had equally deserved. In like manner, both Body and Soul lending their furtherance to sin, being alike guilty, are inseparably punished together for ever.

Q. What ways did Philip King of Macedon use, that he might not forget his Mortality.

A. He had every Morning a Page, which used to awake him with these words, Remember, Sir, that you are a Man ; according as one writes.

Philip King of Macedon,

Was daily rous'd and call'd upon.

By a shrill Page, whose Bonjourns ran,

Remember, Sir, you are a Man.

Q. What may be said of an Hypocrite?

A. No Man's condition is so base as his, none more accursed than he, for Man esteems him hateful, 'cause he is not what he is, God hates him 'cause he is not what he seems.

What grief is absent, or what mischief can

Be added, to the hate of God and Man.

Q. What difference is there between a Thief and a Slanderer?

A. The Thief and Slanderer are almost the same.

Th' one steals my goods, the other my good name,

Th' one lives in scorn, the other dyes in shame.

Q. What likeness is there between the Eccho and Courtiers?

A. An Eccho's nothing but a forc'd rebound,

Or any repercussion of a sound:

Proceeding from some hollow place, well known,

To have no bulk, no being of her own:

It is no substance, nothing but a noise,

An empty sound; the picture of a voice.

Such is my Courtly Friend, at my request,

He'll breath his service from his hollow breast.

And Eccho-like, for every word that's blown

Into his Ears, returns me two for one.

But when they come to th' test, alas they'r found,

More light than Air, meer shadows of a sound.

Q. Whether do fools profit more by wise men, or wise men by fools?

A. Cato, who himself was a wise man, saith, that fools are the most profitable to wise men, who seeing their folly, endeavour to avoid it; whereas
fools

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fools on the contrary can make no profit of the wisdom of the wise, by reason of their folly.

Q. What Persons of all others do lie in the greatest state?

A. Beggars, who have the Heavens for their Canopy.

Q. What likeness have false men to counterfeit Money?

*A. Man and Money a mutual falsehood show,
Man makes false Money, Money makes Man so.*

Q. To what are Souldiers in Peace compared to?

A. To Chimneys in Summer; for though in hot weather we have no extraordinary need of Chimneys, yet we do not pull them down, as knowing that Winter will come; in like manner Souldiers are continued in Peace, either to prevent, or to be ready if War do come.

Q. To what are out-side Gallants likened unto?

A. To Cinnamon-trees, whose bark is better than their whole body.

Q. What was the old saying concerning Friends?

A. That it was good to have Friends, but bad to need their help, since true friendship indeed is very rare. No such friends to be found now a-days, as was Damon and Pythias; Alexander and Lodowick; Musidorus and Pyrocles. Friendship extending now no further than profit, according as one wittily versifies.

*Friends like to leaves that on the Trees do grow
In Summers prosperous state, much love will shew;
But art thou in adversity, then they*

Like Leaves from Trees in Autumn fall away.

*He happy is that hath a friend indeed,
But he more happy that no friend doth need.*

Q. Why is it said, 'tis good to have a Wolf cross the way, and bad to have a Hare cross it ?

A. By this is meant, that when a Wolf crosses away from us, it is good luck that we escape him; and if a Hare, it is bad luck that that escapes us: but for any future things that is boded by them, I am of the opinion of *Cato*, who when one would needs know what harm attended him, by reason that Rats had gnawn his Hose he answered; That it was no strange thing to see that, but it had been strange, if his Hose had eaten the Rats.

Q. Who were the two men, the one whereof was never Born, but Died; the other was Born but never Died ?

A. Adam and Enoch.

Q. Why do so many men praise Poverty, and yet covet after Riches ?

A. Their actions shew they mean not as they say; for although the poor are accounted blessed, yet most Men are of *Ovid's* mind.

Non tamen hac tanti est, pauper ut esse velim.

Though blessings be for him in store,

To be their Heir I'de not be poor.

Q. Who was the greatest Traveller in his time ?

A. Sir Francis Drake who first put a Girdle about the World; of whom a Wit in that Age thus descants.

*Drake, who th' encompass'd Earth so fully knew,
And whom at once both Poles of Heaven did view !
Should men forget thee, Sol could not forbear
To Chronicle his Fellow-Traveller.*

Q. What is the most beautiful thing in the world ?

A. One said, the Sun; which if so, then were blind men of all others most miserable; but certainly virtue is most resplendent of all things, and which

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II

which is to be discerned by the eyes of the Soul; wherein blind men of all others have the greatest help of Contemplation.

Q. What is the heaviest burthen that the Earth bears?

A. Sin, which is more ponderous than the biggest Mountains, or greatest Piles of Buildings; for it weigheth down to Hell.

Q. Which is the longest Letter in the Alphabet?

A. The letter L. which is more than a yard long.

Q. Which is the most unnecessary Letter in the Alphabet?

A. K. because C. is of the same sound.

Q. What three Vowels are most pernicious to Debtors?

A. These three I O U.

Q. What two words are those that trouble the world?

A. Meum and Tuum, Thine and Mine.

Q. What are the principle causes of the greatness of Cities?

A. Although they are many in number, yet they are reduced principally to these seven.

1. A Navigable River, by which there may be continual concourse of Merchants, as may be seen by Venice, Amsterdam, Constantinople, and our Metropolis London, which as it is thought, had it not been for the River of Thames, would not have gone on so forward in the rebuilding, since that terrible conflagration thereof by fire.

2. The Palace of the Prince; for where the Court is, there will be continually store of Nobility and Gentry, which enrich Tradersmen by selling commodities to them: one instance whereof
we

we have by *Madrid* in *Spain*, which is grown from a mean Village to a very populous City, only by the King's Court.

3. The Residence of the Nobility, by whom beautiful Buildings and stately Structures are raised to the great adornment thereof, as may be seen in the Cities of *Italy*, where their Nobles and Gentry constantly reside.

4. The Seat or Tribunal of Justice, which invites Lawyers and Clients thither in abundance, to the great enriching thereof, as may be evidenced by the Parliamtary Cities of *France*, and *Spiers* in *Germany*.

5. Universities and publick Schools of Learning, which draw thither the Sons of the Nobility and Gentry from the adjoining Counties, to the great benefit and profit thereof, as *Paris*, *Cambridge*, *Oxford*, *Collen*, and several other places witness.

6. Immunities from Taxes and Impositions, with all Encouragements, to set forward Trades, Manufactures, and all industrious Employments, whereby Riches and Wealth may be increased, and which may cause many persons to come and inhabit in such places, as in *Naples*, *Florence*, *Leghorn*, and *Venice*, which being almost dissolated by Plagues, were again very suddenly peopl'd, by granting Immunities to all Comers, as is also practis'd at *Hambourgh*, *Amsterdam*, *Leghorn*, to the infinite Wealth of those Places.

7. The last is, That their Laws be good, few, but strictly and impartially executed; Their Magistrates grave and sober, practising an industrious frugality themselves (for a good example to their Citizens) whereby they may carry on their Offices with less charge, more ease and will not lie
under

under any necessity, for Bribery or Oppression (which otherwise must be) to maintain a Luxurious way of living: Thus the *Romans* in their beginning managed their City, whereby they grew to that height of glory and power to give Laws to all the World. But afterwards, by neglect of their Laws, Sloth and Luxurious living, Bribery, Oppression, and Beggery came as necessary consequents thereof (as the diligent hand maketh Rich, and preserveth from Vice and Debauchery) so Luxury and Sloth tends to all manner of wickedness, and shall at last cloath a Man, a Family, a City or Nation, with Rags.

Q. Which is the chief City in England?

A. London, which is accounted to contain in circuit 8 Miles, is enriched with a Navigable River, the Palace of the King, divers houses of the Nobility, and several Colledges for the Study of the Laws.

London is Englands chiefeft Town well known.

The second place York claimeth as its own.

Q. Who was the first Builder of London?

A. The common received opinion is, that it was Brutus the Son of Silvius, and Grand-child to Æneas, who having by accident killed his Father, was for the fact banished his Country, with whom accompanied him many worthy persons, to be partakers of his fortune; who after many wanderings and adverse fortunes, at last arrived in England, at a place called Totnes in Devonshire, as the Poet Neckam sings.

The Gods did guide his sayl and course, the winds were at command,

And Totnes was the happy shore where first he came on land,

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This *Brutus* after having got the Land, erected a City on the River of *Thames*, which he named (after the Seat of his Ancestors) *New Troy*, which is the same that is now called *London*, as one writes. For razed *Troy* to rear a *Troy*, fit place he searched then,

And viewing first the Northern parts, these fit, quoth he, for men

That trust as much to Flight as Fight, our Bulwarks are our breast,

A Trojans Courage is to him, a Bulwark of unrest ; Then casting a more pleasant eye, where Thames did fairly glide,

Resolv'd to erect the same upon that Rivers side ; He many Houses built therein, and clos'd it in with Wall,

Which Lud did after beautifie, and Luds-Town did it call.

Q. What do the common Country people think of London ?

A. Those who have never seen it, account it a very strange wonderful place. One having a Brother living there, directed his Letter thus ; To his loving Brother *T. W.* living at *London*. Another had a great mind to see the City, only he said, he was not acquainted with any of the Porters to open the Gates and let him in.

Q. But what may truly be said of London ?

A. That it is a City of great Antiquity, some say, more antient than *Rome* it self. *Cornelius Tacitus* says, that in his time (which is now above 1596 years ago) it was very Famous for Multitudes of Merchants and Traffick. It is a well built City, Scituate in a good wholsome Air ; on the North side of the River *Thames*, some sixty Miles distant from the

the Sea. And did by computation contain within the Walls, before the dreadful Fire in the year 1666. about 20000 Houses, which yet was not above one fourth part of the whole, which is since mightily enlarged, by abundance of new buildings every where erected in the out Parts.

Q. What number of Inhabitants may there be in it?

A. It is hard to guess at the Number, but some Computation may be made, by the yearly Provision that is consumed therein, when the City was not so Bigg by a fourth part as it is now, there was eaten therein of Beefs 67500, sheep ten times as many, besides abundance of Calves, Lambs, Swine, all sorts of Poultry; Fowl, Fish, Roots, Milk, &c. of Beer, was brewed in the year 1667. 452563 Barrels; of Ale 580421 Barrels of Table, or small Beer, 489797 Barrels; and in the year 1689. of Strong Beer and Ale 1212550 Barrels; of Small Beer 827544 Barrels, which at two Bushels of Malt to the Barrel, one with another, amount unto four Millions of Bushels by the year, besides vast quantities of Cyder is spent, and Wine of *France, Spain, and Germany.* We may compute the number of Inhabitants to amount to above 700000. and the Houses to above 150000. By the Bills of Mortality, we shall find the Burials one year with another, to amount to above 20000 Persons; which is three times more than at *Amsterdam*, and equal if not exceeding *Paris.* And in case of extremity there may on a sudden be raised, able to bear Arms in the Field, above 100000 men. *London* is supposed to contain a tenth part of the People of *England* and *Wales*, and pays generally about a tenth part of Taxes laid on the same, but in some particular ones a sixth part.

Q. What

Q. What number of Souls may be in England?

A. About Eight Millions.

Q. What may the Charge for maintaining the poor of all England yearly amount to?

A. About eight hundred thousand pounds, which if they that can work were properly imployed, this would lessen the charge to one fifth, and in little time bring them to gain double their keeping to the Kingdoms advantage, and to the further benefit of the gain upon the ballance of our Foreign exchange.

Q. What may the eight Millions of people one with another consume in Meat, Drink, and Clothes, &c. you say are in England yearly?

A. About six Pounds each, which make about forty eight Millions yearly.

Q. From whence do you compute this great Sum to arise?

A. This is hard to ascertain, but it may be thus guessed at, viz. Twelve Millions from Lands and House Rents, from Trades of all sorts, Industry, Arts, Labour, Manufacture, Buying, Selling, and Retailing our Home and Foreign Commodities, thirty six Millions more.

Q. But what may the Annual Revenue of all Land and House-Rents of England amount to, justly computed?

A. They might, if as honestly computed Northward and Westward, as nearer London, amount to about fifteen Millions; those of London and Middlesex, amounting to one Million and an half, the rest of England being above nine parts more thirteen Millions and an half.

Q. By this computation, the yearly Rent of Lands and Houses in England, do not exceed a fourth part towards

towards the maintaining of the consumption thereof, and that Trade, Labour, Industry, and Manufactures maintain the other three parts, by which it manifestly appears of how great concern to the publick it is, to have a due constant Nursing-care of them, that they be duly, equally, and fairly treated and encouraged by all good and prudent means?

A. You are much in the right, I do assure you; if Trade, both Foreign and Domestick were but so well ordered as it might be, and that some Grave and Experienced able Traders and Merchants were chosen Parliament-men for some Corporations and Burroughs, instead of Country Gentlemen, to many of whom, Trade is a stranger, and that there were Committees of Merchants and Traders settled in Trading Places, to Compose differences in Trade, the Nation in general would gain by the War, and grow richer under it; Taxes being equally laid, and Trade encouraged; And if there were more Merchants in the House of Commons, the inconvenience of the Act, for Prohibition of *Irish* Cattle, would probably cause it to be better understood and repealed, whereby we might have that sort of Provision for 20 per cent. cheaper, generally over this Nation; besides a further national benefit by imploying those Northern feeding grounds for *Hemp*, and *Flax*, which would turn to a far greater profit to the owners themselves, where might be settled a Linnen Manufacture in the North, where Provisions are cheap, as the Woollen is in the *Western* Parts, therein imploying many Children and Aged, and the poorer sort that (may be) are now maintained at the publick charge of those places; cheap Victuals afford cheap Workmanship, and cheap Commodities will find vent; this is verified in

Man.

Manchester Wares ; the Materials whereof are carried from *London* by Land, and there Manufactured, and returned again to *London* : This done chiefly by cheap living.

Q. What quantity of Silver and Gold-Coin may there be in England ?

A. Above ten Millions, and with good reason it may be supposed there are above twenty Millions more at Interest, upon Usury or Mortgage, that pays little or no Taxes.

Q. Now you mention Taxes, what Money would a Tax upon Malt at 18 d. per Bushel amount unto in England ?

A. In the year 1690. in *London* and *Middlesex*, there were so many Barrels of strong Beer and Ale, and small Beer Brewed as by computation took up four Millions of Bushels of Malt, which place is computed not to be a tenth part of *England* for Consumption, therefore such a Tax would raise above forty Millions of eighteen pences, or three Millions of Pounds, and if duely Collected, near four Millions.

Q. If such a Tax were laid on Malt, it would excuse Land ?

A. Yes, during the continuance of that on Malt.

Q. There being a duty of Excise by Acts of Parliament laid upon Beer and Ale, how can a Tax be laid upon Malt ?

A. Very well remembered ; I do think that I have heard the common Brewer say, that a Bushel of Malt will make a Barrel of six Shillings Beer, and three Bushels will make a Barrel of strong Beer or Ale : Now if in the Act for the Malt-tax, there be a Clause to allow to the common Brewer 18 d. for every Bushel of Malt brewed into strong or small Beer

Beer out of his account for Excise, then this difficulty is over ; and also a further inconveniency is prevented, which is this, some Brewers do brew double or trebble Beer, and use four or five Bushels to a Barrel, which the Ale-house-keeper doth mix with small Beer in Retailing ; and thus the King is defrauded of a considerable part of that Revenue. This may be one prime reason for the fall of that Revenue, for these four or five years last successively, near Fifty Thousand Pounds *per annum*, which would by this Malt-tax be prevented.

Q. If such a Duty were laid upon Malt, it seems very probable it would bring more Money than you compute, but how may it be gathered or collected ?

A. Very easily, by the Officers that Collect the Excise of Beer, &c. and with much more certainty, and less trouble ; there are abundantly more that Brew than make Malt, brewing may be begun and ended in a twentieth part of the time that is required necessarily to Malt-making : And 'tis very probable (as you said) it would bring more Money, yea, above four Millions, which is more than both a Land-tax of 4*s.* and the Excise ever yet did.

Q. Would not this Tax Injure the poorer sort ?

A. Not at all, for they brew very little if at all, but rather drink strong Beer, or Chandlers small Beer, which will not now be made any dearer by this Tax, which seems to have the greatest equality that any Tax can possibly have ; every man is made Master of his own charge, in his consumption, and none doubly charged, it may have the effect to drive away Luxury, Drunkenness, and Debauchery from among us, and bring us to more Sobriety, Frugality and Industry, which would be

be a good exchange you will suppose ; and 'tis but reason that the poor labouring Man should have his Meat and Drink as free from Taxes as the Gentleman, or Landed man. Where Taxes must be had, the main point of Prudence is to lay them with all imaginable equality that can be contrived ; and this one particular, *viz.* Malt seems the most Universal, or an accumulated one, answering to all estates, and may be Collected without any more Officers, which is of great concernment to the Nation, the more publick Officers, the more oppression, besides the Nation looseth the benefit of so many hands in Trades, Manufactures, Husbandry, or other useful Employments, to add to the publick Stock by improvement.

Q. But do not you think the Gentry, Landed-Teomen, Country Farmers, and such as used to Brew their own Drink, will dislike this Tax ?

A. Interest will not lie ; is a true saying, but *fiat Jusitia* is an honestier ; besides here is a requital, the ease of Lands and Rents the while, and it may be reminded to Landlords, that the Excise of Beer and Ale was given as an equivalent to the Crown for their discharge from Wards, Liveries, &c. which was but paying the Landlords debts by Cities, Towns, and Corporations, which were little concern'd in that case, but mainly in defraying the charge of the equivalent. This however, being granted but for one year ; may be easily experimented and discontinued, if disliked : It seems to supply the room of a Sumptuary Law, which many wise Governments have judged necessary, and may serve instead of all other ways and means to raise Money, (it being equal) by heightening the imposition.

Q. This

Q. This indeed promiseth fair, and equally to charge all persons, and easie to be Collected; but I believe it will not please the parties concerned in the Excise Funds, nor those concerned in Barley Lands?

A. If it have any influence upon the Excise Funds, it will be abundantly for the better, for the common Brewer will brew abundantly more; many private Families that now brew their own drink to save the Excise, will then take it from the common Brewer; and for Barley, it will be just so much concerned as the Baker is for the dearth or cheapness of Corn in the Assize of Bread; Drink must be had of necessity, and will not be much lessened from the addition laid on it: Indeed it may be supposed the French King will not like it, he will think so great an income, that may so equally and easily be come at, may harm his measures.

Q. By this way of raising Money, I perceive the more People we have among us, the more Money will be raised, and so it may ease Lands, and increase Manufactures, Arts and Trades mightily; I think you said that of forty eight Millions consumed yearly in England, thirty six were raised out of Trade, Labour, Arts and Manufactures, did you not?

A. I did, and if we could once come to use Trade in the kind and encouraging manner that the French King by advice of Richlieu and Colbert did, or as Holland, Hamburg, and many other States do, we might raise double that Sum, be double as rich, and double as strong as we now are, and should not need to fear the French Greatness, were he greater then he is; Trade, Industry, and Freedom, bring people and riches, which are the real strength of a Kingdom or State.

Q. You

Q. You say that the Brewer having this 18 d. for every Bushel of Malt allowed in his account, then all the difficulty is over, pray make that out?

A. Thus, a Barrel of Strong Beer pays 4 s. 9 d. Excise, a Barrel of Small Beer pays 1 s. 3 d. which makes 6 s. four 18 d's. for the four Bushels of Malt that Brew them, make just 6 s. Now the clause I mentioned to be in the Act of Parliament, to appropriate such a Sum of Money (as the Excise hath used formerly to amount unto) to be disposed in such manner as the several Acts of Parliament direct, rather appropriating more than less; and thus I think all doubts and difficulties are over with general content.

Q. You may be fond of general Content, but I believe, as I said before, that the Gentry and Landed-men, will not be generally contented to pay a Tax they never did before?

A. If the having their Lands and Rents discharged, be not a sufficient motive to induce them to Content, no doubt but the Justness and Equity of this Matter, will so far make impression on Cities, Corporate Towns, and Burroughs, as to put them to consider their own Interest, in choice of Representatives in Parliament from amongst themselves, who have a share in their common Interest, and not Country Gentlemen, which have an opportunity thereby to discharge themselves, and by laying the charge on Cities and Corporations, as plainly appears to be done in the Hereditary Excise given to buy off Wards, Liveries, &c.

Q. You talk of Corporations and Burroughs, chusing Parliament Men from among themselves; if so you will have some sorry Parliament Men I assure you?

A. I

A. It may be so, and that is a double misfortune, first to the particular Place which is so fallen to decay from what it was originally. Secondly, to the Nation which is thereby unequally represented, it may be one Burrough send two Members to Parliament that hath not fifty Houses in it, whereas there are many hundreds of other Towns that have more then twenty times that number that send none: Another inconveniency doth arise from so few Electors, that they may be Bribed or Caressed out of their Votes, whereby publick spirited Men are neglected, and self-interessed Men get in; thus he that Bribes to be chosen, may be supposed to give, that he may receive fifteen fold.

Q. What Buildings are there most remarkable in London?

A. There are a great many Magnificent Churches, and *St. Paul's* that is now rebuilding, will be a most sumptuous piece of Work, when finished. The *Royal Exchange* is a stately thing, so is *Bedlam*, and the Pillar on *Fishstreet Hill*, in remembrance of the most dreadful Fire, begun and carried on by the Papists and their Hellish Instruments, in the year 1666. to the destruction of the greatest part of this Protestant City, within the Walls, the *Bridge*, *Guild-Hall*, *Custom-House*, many stately *Halls of Companies*, and *City Gates*.

Q. Pray what number of Souls may there be in France?

A. The French Historian set them forth, to be about Fourteen Millions, and that the yearly Revenue of that Crown is fifteen Millions *Sterlin*. France contains above eighty Millions of Acres of Ground, and hath 270000 Church-men in it, which is above 220000 more than *England* hath.

Q. Do

Q. Do not you think that a smaller Territory with an equal number of People is stronger than a larger Country ?

A. Yes, 'tis much stronger, the one may be likened to an Army in Battel-array, the other to a loose stragling one.

Q. What proportion of People are there in England, Ireland, Holland, and France, to the same quantity of Territories in each ?

A. England hath above five Souls to one in the same quantity of Ground compared with Ireland : Holland hath above five to one, compared with England and France: Holland hath the proportion of nine Ships to five that England hath ; France may have about two : Hamburg, and Hans-Towns, with Sweden and Denmark two ; Spain, Italy, and Portugal two, whereby a computation may be made of the Proportion of their several shares in Foreign Trade.

Q. How comes it that Holland is so much fuller of People then England and France are ?

A. The Hollander Embraceth the People of all Nations and Religions, making no difference therein ; the Principal Policy of that People, is to promote Frugality, Trade, Arts, Manufactures, and Industry, and to cause every Person (the poorer sort especially) to superlucrate their particular Consumptions ; also do carefully provide for the maintenance of the impotent, both young and old, which hath Encouraged People from all Parts to settle amongst them. They have a considerable Revenue or Income from every Soul amongst them, by their multiplicity of Excises which they imploy to the maintenance of their Government : They have but few Materials for Manufacture of their own growth,

growth, yet they have more Trade and Manufactures than any Nation in *Europe*, and have made their Country the greatest *Emporium* of the World, abounding with the Riches of *Europe*, and of both the *Indies*, especially of the *East*.

Q. It seems, by what you say, That the Dutch make more account of the Industrious labouring Hand, than of Priests, Physicians, Lawyers, and other Retailing Shopkeepers?

A. Abundantly more, they have not three Church-men in *Holland* to an hundred that are in *France* or *Spain*, and not one to ten that are in *England*, and for Lawyers, they have not a fiftieth part that are in *England*; they have Committees of Merchants to decide Controversies in Trade; and other Committees to decide Differences speedily, and without Charge, either to the Plaintiff or Defendant. They have all their Lands and Houses Registered, and all their Affairs so Politickly and well ordered, that Transferring Estates from hand to hand, is so easie and plain, that Lawers are there of very little use; by their orderly proportioning their Divines to their People and Parishes, their preventing the necessity of the use of Lawyers, and setting all mean hands (not otherwise able to maintain themselves) to Work, they have not so many idle and unprofitable Persons as are in *England* by many hundred thousands, all which tend greatly to the ease of their People, and enriching their State. Their Magistrates do live much after the same rate, when in Office, as at other times, they appear Venerable and Great in their publick Assemblies, but take not state unto themselves, elsewhere their Laws are plain, but not many, and are duly and punctually put in Execution, they rather make

profit by their Delinquents than otherwise ; more of their Punishments are by hard Labour (for a certain time) than by Death or Mutilation, which sort of punishments do deter more than Death, &c. It is far more Criminal amongst them to defraud the Publick, than any particular Person, and punished more severely, contrary to the Practice in England, where to cheat the Publick, is not generally so severely punished, as in a particular Case: Though, if the Matter were duly considered, it ought to be otherwise, for he that cheats the Publick cheats every body.

Q. I have often heard of the Registers for Lands, Banks and Lombards, &c. that are in Holland, but never thought that so much depended on an Universal Employment of Hands, as now I do ; That State must necessarily grow Rich, where the Members thereof are generally Frugal, Industrious, and promoters of the publick Wealth, as on the contrary, where Idleness, Luxury, and Looseness is suffered, there must necessarily grow up Beggars, Cut-purses, Pick-pockets, House-breakers, Highway-men, which are all Vermin in Esse ; and so many several Metamorphoses of an Idle Person, and naturally tend to the Destruction and Ruin of that State where they are not timely destroyed and rooted out : Happy is that State or Government where Men are compell'd to their own and the Publick good ; compelled to do well, and restrained from doing ill, to be cleanly, healthful, robust, to live well, and live long ; for I take Employments, Manufactures to be to the Body Politick; what Exercise is to the Body Natural, Prosperity, Strength, and Wealth to the one as Health, and Soundness to the other ?

A. You are so much in the right in these Notions, that I wish there were more of your mind

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then I am Confident our Nation would suddenly alter for the better, our Strength, Wealth, Health, Honesty, and Reputation would encrease, and God's Blessings would no doubt attend and prosper our undertakings.

Q. Which are the Principal Rivers in England ?

A. The chief is the *Thames*, compounded of the two Rivers, *Thame* and *Isis*, the former whereof Rising somewhat beyond *Thame* in *Oxford-shire*, and the latter beyond *Cirencester* in *Glocester-shire*, meet together about *Dorchester* in *Oxford-shire*; so make the *Thamesis* or *Tbames*, the most glorious River of all *Europe*. The second is the *Severn*, which taketh its beginning in *Plinlimon* Hill in *Montgomery-shire*, and his end about seven Miles from *Bristol*, washing in the mean space the Walls of *Shrewsbury*, *Worcester*, and *Glocester*: This River is said to take its Name from *Sabrina*, the Daughter of *Estrild*, who being taken by Queen *Guendeline*, was cast into this River, and there drowned. The third River of note is *Trent*, so call'd, for that thirty kind of Fishes are found in it; or for that it receiveth thirty lesser Rivulets, it hath its Fountain in *Stafford-shire*, and gliding through the Counties of *Nottingham*, *Lincoln*, *Leicester*, and *York*, burieth its self in the turbulent Current of the *Humber*. The fourth is *Medway*, a Kentish River, the Common Harbor for the Royal Navy. The fifth is *Tweed*, the North-east bound of *England*, on whose fertile Banks is seated the strong and impregnable Town of *Barwick*. The sixth is *Tine*, which mightily enricheth the Town of *Newcastle*, by the conveyance from thence of her plenty of Coals. These and the rest of most principal concern, are thus comprehended in one of Mr. *Drayton's* Sonnets:

*Our Floods, Queen Thames for Ships and Swans
crown'd,*

*'And stately Severn for her Shore is praised,
The Chrystal Trent for Fords and Fish renown'd.*

'And Avons fame to Albions-Cliffs is raised.

Carlegion Chester vaunts her holy Dee,

York many wonders of her Owle can tell,

The Peak her Dove whose banks so fertile be,

'And Kent will say her Medway doth excel.

Cotswal commends her Isis to the Tame,

Our Northern Borders boast of Tweeds fair Flood,

Our Western parts extol their Willies fame,

And the old Lea brags of the Danish blood.

*Q. Who is the most renowned for Memory that we
have heard, or read of?*

A. In former times *Seneca*, who writes of himself, that he was able to recite two thousand words after they were once read unto him; and of late days we find *Mr. Fuller* to be therein most exquisite, who is reported that he would walk any street in *London*, and by the strength of his Memory, tell how many, and what Signs they were, hanging in that street, from the one end to the other, according as they were in order: As also, if five hundred strange names were read unto him, after the second or third hearing of them, he would repeat them distinctly, according as they had been read unto him.

Q. Who are the most noted for other early Parts?

A. *Augustus Caesar*, began at Nineteen years of Age to manage Affairs: *Cosmo Medici*, at Seventeen years of Age, took upon him the Government; *Mich. Angelo*, when a Child, began to draw Figures, *Gallen*, to compose Medicines. *Jo. Picus*, Earl of *Mirandula*, at Twenty one years of Age, defended

900 Conclusions against all Opposers, *Jos. Scaliger* at the Age of Seventeen, made his Tragedy *Oedipus*, *Grotius*, when Eight years Old, made Verses, and *Abraham Cowley* at Thirteen; *Calvin* Printed his Institutions at twenty five years Old; Sir *Philip Sidney*, Mr. *Oughtred*, and many more I could bring of our own Nation.

Q. What difference is there betwixt Prophets and Poets?

A. Thus much, according to the old Verse: Of things to come the first true Prophets are, What the other of things past do false declare.

Q. What creature is that which at once brings forth, nourisheth her young, and goeth with young again?

A. The Hare, that fearful, but fruitful creature, who is represented as the Emblem of good providence, because she sleeps with her eyes open.

Q. What is it, which being contained in its self, yet from it thousands do daily spring and issue?

A. The Egg, from which is produceth Fowls, Fish, Birds, and Serpents.

Q. Whether was the Egg or Bird first?

A. Some will say the Egg, because all Birds are produced from the Egg; but we must know that the first rank of Creatures was immediately from God, without secondary causes, and not produced by the Egg, as is since, by the course of Nature.

Q. In what part of the World is it that Trees bear living Creatures?

*A. In the Isles of *Orcades* in Scotland, wherein grows a Tree that bears Fruit like unto a Fowl, which dropping down into the water, becomes a living Creature like to a Duck; to which Mr. *Cleveland* alludeth in these Verses:*

*A Scot when from the Gallow-tree got loose,
Drops into Styx and turns a Soland Goose.*

Q What Custom was that observed formerly in Scotland, the like whereof we hardly read to be practised in any Country ?

A. It was called *Marcheta Mulieris*, and took its beginning, as the Scottish Writers say, in the Reign of *Ewin* the Third, who is the fifteenth King in their Catalogue after the first *Fergus*. This *Ewen* being a Prince much addicted, or rather wholly given over unto Lasciviousness, made a Law, That Himself and his Successors should have the Maiden-head, or first Nights Lodging with every Woman, whose Husband held Land immediately from the Crown: And the Lords and Gentlemen of all them, whose Husbands were their Tenants, or Homagers. This was it seems the Knights-service, which Men held their Estates by; and continued till the days of *Malcolme Commer*, who Married *Margaret* the Sister of *Edgar Etheling*, at whose request he abolished this Lascivious Law, ordaining that in the room thereof, the Tenants should pay unto their Lords a Mark in Money; which Tribute the Historians say, is yet in force.

Q. Who was the most famous Whore in her time ?

A. *Corinthian Laïs*, who exacted ten thousand Drachma's for a Nights Lodging, which made *Demosthenes* to cry out, *Non emam tanti pœnitere*, I will not buy repentance at so dear a rate, and occasioned the old Verse:

Non cuius homini contingit adire Corinthum,
'Tis not fit for every mans avail,
Unto *Corinth* for to sail.

She was stoned to Death, as one writes of her.

*At last a Crew of whores did set upon her,
A whore she was, and whores to death did stone her.*

Q. What Laws were those that were so severe, and yet were kept and continued for the space of seven hundred years together?

A. The Laconian, or the Laws of Lacedæmon, once a famous Commonwealth in Greece, which Laws were compiled by Lycurgus, who going a Journey, bound the People by Oath to observe all his Laws till he returned; and being gone from thence, commanded, that when he was Dead and Buried, his ashes should be cast into the Sea, by this means his Laws endured for a long time in Sparta, which by reason thereof flourished in great Prosperity.

Q. What place is that, is accounted the Middle or Center of the Earth?

A. Some say Palestine, and in particular the Valley of Jehosaphat; of which opinion are many of our Ancient and Modern Divines: But some of our Historians and Poets, allot the same to Pytho, or Pythia, a Town in Greece; of which they say, that Jupiter, desirous once to know the exact middle of the Earth, let flee two Eagles, one from the East, the other from the West; these Eagles meeting in this place, shewed plainly that it was the Navel or Mid-part of the Earth.

Q. What are the causes of Ebbing and Flowing of the Sea?

A. Several Men are of several minds. Some ascribe it to the Moon, who by her approaching to the South, dorth by her beams and influences make warm the Sea, whence the rising and exhalation do proceed, wherewith so swelling to empty it self, it Floweth to the Shores and Havens; but Descend-

ing to the Horizon and Wane, as her Beams by little and little diminish, the waters do fall and abate, which causeth her Eddy, or Ebb. Others impute it to God, and his Spirit moving upon the waters, moveth the waters, which *Job* expresses by the similitude of Fire under a pot, saying, *It is God that maketh the Sea boil like a pot* : Which Fire is taken to be partly in the saltness of the waters, which in the Night shows like Fire, and causes a moving in the same : Another reason is, for that the Earth hath more Fire in it than water, which Fire lieth hid in the subterraneous Stones, and this Fire doth partly cause the motion of the Sea, an Element of it self, liquid and active, and subject to motion ; which thereto, when once by this Fire occasioned, the precedent part is thrust forward by the subsequent. Others again give this reason, that the Earth being round, and the Waters of themselves liquid and moveable, when they have run their course as much as they can one way, then meeting with the other waters drawn by the same attraction from the other places, they then return back again, but encountring with that huge Mountain of the Sea, are beaten back again, and so by this means forced to continual motion.

Q. Is the Sea higher than the Earth ?

A. This is affirmed to be so; and the reasons given therefore are these : First, because it is a Body not so heavy : Secondly, it is observed by Saylors, their Ships fly faster to the Shoar than from it, whereof no reason can be given, but the height of the Water above the Land. Thirdly, to such as stand on the Shoar, the Sea seemeth to swell into the form of a Mountain, till it putteth a bound to their sight. But some then will say, how comes it to pass,

The New Help to Discourse.

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pass, that the Sea hovering thus over the Earth, doth not overwhelm it? To which I answer, that must be attributed to him only, *who hath made the waters to stand on a heap, who hath set them a bound which they shall not pass, nor turn again to cover the Earth.*

Q. Why is the form of Money round?

A. Because it is to run to every Man, though it commonly runs up-hill to the Rich. I remember I saw once the picture of a Shilling, which had upon the top of it a pair of Wings, flying as it were from Spades and Oars that were portrayed on the one side, to the Picture of an Usurer who was deciphered on the other side, underneath was the figure of a Snail, with the Shilling on his back, creeping a slow pace towards the Oars. The explanation of all being set forth by these Verses:

*Twelve-pence here first presents him to your Eye,
Who from the Spades and Oars with wings do fly
To the rich Usurer, who ready stands
To entertain him with a Purse in's hands;
Where long being kept at last returns as slow
Back to the Oars, as the poor Snail doth go.*

Q. Why is Nummus Latin for Money?

A. From Numerando, to number, or pay out, or of Numa Pompilius, second King of the Romans, the first that caused Money to be made; though the Jews attribute the invention thereof to Cain, as the Grecians to Hermodice the wife of Midas, and some of the Romans to Janus. That Money was not in former Ages the only Bartery, or way of Exchange; we read in Homer, where Glaucus Golden Armour was valued at a hundred Kine, and Diomedes Armour at ten only; which kind of Bartery is to this day used amongst some of the Irish, as at

the *Barbadoes*, and *Virginia*, it is commonly by Tobacco, or Sugar. Our Ancestors the *Britains*, used Brasse Rings, and Iron Rings for their Instruments of Exchange: The most usual material of Money amongst the *Roman* Princes was seldom Gold or Silver, most times Brasse, sometimes Leather; *Corium forma publica percussum*, as *Seneca* hath it. This last kind of Money was by *Frederick* the Second, made current when he Besieged *Millain*: The like is said to have been used here in *England*, at the time of the Barons Wars, which is thought to be the same that is now commonly shown in the Tower; the *Hollanders* no longer ago than in the year 1574. being in extremity, made Money of Past-board.

*But now such things we in derision hold,
Nothing will pass but Silver, or fine Gold.*

I shall therefore annex here certain Verses describing the Person and Quality of that Child of chase, or Lady *Pecunia*, which is so much sought after and catcht at by every one, giving you assured marks whereby to know her, if you can find her:

*She is a Lady of such matchless carriage,
Wedded to none, though sought of all in Marriage.*

*She may be kist, yet neither washt nor clipt,
And if you wooe not wary, soon o'reslipt.*

*She may be common yet be honest too,
Which is far more then any Maids can do:*

*Who e're atchieves her, speak her ne'r so fair,
She'l not stay long before she take the air.*

*She is so proud, she'l not with poor men stay,
But straight takes pet, and goes from them away.*

*A rich man may her for a time intreat,
And with the Usurer she'l sit i'th seat.*

She

*She goes in Cloth of Silver, Cloth of Gold,
Of several worths and values manifold:*

*But when she goes in golden Robes best dight,
Then she's suspected for to be most light.*

*She needs no Physick to recover Health,
For she's still currant, and as rich in Wealth:*

*Some Irish Lady born we may suppose,
Because she runs so fast, and never goes.*

*If she be wrong'd in name, and ill abide it,
Of all men, Justice Touch-stone must decide it.*

She is a Vagrant sure, else there is none,

Because she's always rambling from home,

Nothing can cause her for to take her rest,

But clip her Wings and lock her in a Chest.

*Q. What City is that which is Founded in the
Waters, compassed in with waters, and bath no other
Walls but the Sea?*

*A. The City of Venice, Scituate in the bosome
of the Adriatick Sea, which hath continued unsha-
ken, or conquered since the first building 1172
years; it hath for conveniency of Passage 4000
Bridges, and very near 12000 Boats. They have
an Arsenal in which are kept 200 Gallies; in their
Magazine of War, they have Armour sufficient for
100000 Souldiers, amongst which are 1000 Coats
of Plate garnished with Gold, and covered with
Velvet; so that they are fit for any Prince in Chri-
stendom; there are said to be 2000 Houses therein;
fit to Lodge any King whomsoever; they have sever-
al Houses stored with Masts, Sayls, and other
Tacklings, and are at this present, the chiefest Bul-
wark of Christendom against the Turk.*

*Q. When a Man dyes, which is the last part of
him that stirs, and which of a Woman?*

A. When

*A. When Man and Woman dyes, as Poets sung,
His Heart's the last that stirs, of her, the Tongue.*

Q. What Answer gave one to a Barbour, who bragged that Kings sate bare to their Trade?

A. He bid him, that they should remember, as well, that they must stand bare to Beggars whilst they did sit.

Q. What is the common saying that is appropriated to Poland?

A. That if a Man have lost his Religion, there he may find it, there being tolerated Papists, Lutherans, Calvinists, Arrians, Anabaptists, Antitrinitarians, and all Sects whatsoever. The same saying is now applied to Amsterdam in Holland.

Q. What other thing is remarkable there?

A. It is a custom there, that when in the Churches the Gospel is reading, the Nobility and Gentry of that Country draw out their Swords, to signifie that they are ready to defend the same if any dare oppugn it. The same reason questionless, gave beginning to our custom of standing up at the Creed.

Q. Who was the first that invented Printing?

A. He who first taught it in Europe, was one John Gutthenburg a German, about the year of our Lord 1440. at Haerlem it is said to be first practised, and at Mentz perfected. M. T. C. O. de officiis was the first Book which ever was printed, which Copy is to this day reserved in the publick Library at Frankford; though many are of the Opinion that the Chinoys had it long before us, who print not as we use, from the left hand to the right, nor as the Jews, from the right to the left, but from the top of the leaf downward to the bottom: Whoever invented it, no question but it is a most noble and profitable Art, we having that done in one day

day by one Man, that without it many could not do in a year by writing, to the very great improvement of Knowledge in all Arts and Sciences, making the present Age acquainted with all the Wisdom and Experiences of former Ages and Places, and hath been a principal Instrument for the undeceiving and instructing Mankind in the discovery of Truth, which had by the Avarice and Pride of Idolatrous and Superstitious Priests, been very much Clouded and Sophisticated by the ignorance they kept the People in, as the Poet :

*By Education we are much misled,
We so believe, because we so were bred.
The Priest doth finish what the Nurse began,
And so the Child imposeth on the Man.*

Q. Who invented Guns ?

A. That fatal Instrument the Gun, was first found out by one *Bartholdus Swart*, a Franciscan Fryar, and a great Alchymist, who being one time very Studious to find out some Experiments in his Art, was tempering together Brimstone, dried Earth, and certain other Ingredients in a Mortar, which he covered with a Stone. The Night growing on, he took a Tinder-box to light him a candle; where striking Fire, a spark by chance flew into the Mortar, and catching hold of the Brimstone and Salt-peter, with great violence blew up the Stone. The Fryar guessing which of his Ingredients it was that produced this effect, made him an Iron Pipe, crammed it with Sulpher and Stones, and putting fire to it, saw with what great fury and noise it discharged its self; then long-ing to put his Invention in Execution, he communicated the same unto the *Venetians*, who having been often vanquished by the *Genouese*, and driven almost

to a necessity of yeilding to them, by the help of these Guns, gave their Enemies a notable overthrow. This was about the year of our Lord 1330. being the first Battel that ever those warlike pieces had part in, which not long after put to silence all the Engines and Devices wherewith the Ancients were wont to make their Batteries; of which Engine we may say as the Poet formerly did of that weapon the Sword.

*Of Murdering Guns who might first Author be ?
Sure a Steel Heart and Bloody Mind had he ;
Mankinds destruction so to bring about,
And Death with borrouer by near way find out.*

Q. Where was wild-fire invented ?

A. At the Siege of Constantinople, by Caliph Zuloiman, about the year of our Lord 730. with which the Grecians did not a little molest the Saracens Ships. This fire, we for the violence of it, call *Wild-fire*, and the *Latins*, because the *Greeks* were the inventers of it, *Græcus ignis*.

Q. Who invented the Battle-Axe ?

A. *Penthesilea* who came with a Troop of brave *Virago's* to the aid of *Priam* King of *Troy*, she fought with the Battle-Axe, and was Slain by *Pyrrhus*, Son to *Achilles*; not long after her Death, was *Troy* taken by the *Greeks*, who lost of their own Men 860000. and slew of the *Trojans* and those that came to help them 666000. so as that of *Ovid* may be truly inferred.

*Fam seges est ubi Troja fuit, refecandaque falce,
Luxuriat Phrygio sanguine pinguis humus.*

*Corn fit for Sithes now grows where Troy once stood,
And the Soyl's fatter with the Phrygian blood.*

Q. Who were the first Inventers of Paper and Parchment ?

A. Paper

A. Paper was first found out in *Ægypt*, and made of thin Flakes of Sedgy-weeds, growing on the Banks of *Nilus*, called *Papyri*, from whence it took its name. By means of this Invention, Books being easier to be Transcribed and reserved, *Ptolomeus Philadelphus*, who got together the most Learned Men and Manuscripts out of all Nations, in order to procure the most Authentick Translation of the *Old Testament* into Greek, which was done accordingly by 72 of them, and is the same we call the *Greek Septuagint Bible*, and made his excellent Library at *Alexandria*, and understanding how *Attalus* King of *Pergamus* by the benefit of this *Ægyptian* Paper, strived to exceed him in that kind of magnificence, Prohibited the carriage of it out of *Ægypt*. Hereupon *Attalus* Invented Parchment, called from the place of its invention *Pergamena*, the Materials thereof being Sheeps skins, *Membrana*; the conveniency whereof was the cause why in short time the *Ægyptian* Paper was quite worn out; in place whereof succeeded our Paper made of Rags. The Author of which invention, our Progenitors have not committed to Memory, the more is the pity, that he who found out the use of Paper, should not have his Memory preserved by Paper. In former Ages Men wrote in the Dult, upon Stones, pencil'd upon Lawrel-leaves, upon Barks of Trees, according to the Poet.

*In Barks of Trees, Shepherds their love engrav'd,
Which remain'd t' th' hole, when the rind away was
shav'd.*

Q. Who first invented Letters?

A. *Cornelius Tacitus* an approved Latin Historian, ascribeth it to the *Egyptians*, his words are these :

these: *Primi per formas animalium Egypti, &c.* The *Egyptians* first of all expressed the conceptions of the mind by the shapes of Beasts; and the most ancient Monuments of Man's Memory, are seen graven in Stones, and they say, that they were the first inventers of Letters; then the *Phœnicians* because they were strong at Sea, brought them into Greece, and so they had the glory of that which they received from others; for there goeth a report, that *Cadmus* sailing thither in a *Phœnician* Ship, was the Inventer of the Art amongst the *Greeks*, when they were yet unexpert and rude. Some Record, that *Ceclops* the Athenian, or *Livius* the Theban, and *Palamedes* the Grecian did find out sixteen Characters at the time of the Trojan War, and that afterward *Simonides* added the rest. But in Italy the *Etrurians* learned them of *Demaratus* the Corinthian, and the *Aborigines* of *Evander* the Arcadian: Thus far *Tacitus*. But *Lucan* the Historical Poet, attributeth the first invention of them to the *Phœnicians*; in these Verses of his *Pharsalia*.

Phœnices primi (fama si creditur) ausi,

Mansuram rudibus vocem signare figuris.

Phœnicians first (as fame to us affords,)

Dar'd in rude Characters engrave our words.

But notwithstanding this of *Tacitus* and *Lucan*, no question but the *Jews* were herein skill'd before either of them, and that there was Writing before the Flood, which *St. Jude* doth somewhat insinuate of the Writing of *Enoch*; and *Josephus* and others write, that he erected two Pillars, the one of Brick, and the other of Stone, wherein he wrote of the two-fold Destruction of the World, the one by Water, and the other by Fire, which by Tradition

tion was preserved to the days of the Apostles.

Q. By whom was Brachygraphy or the Art of Short-writing invented?

A. This is uncertain, *Dion* saith that *Macenas* that great Favorite of *Augustus*, and Favourer of Learning, did first find out certain Rules and Figures *ad celeritatem scribendi*, for the speedier dispatch of writing; and for those less vulgar Letters, which the Latins call *Ciphrae*, and whereof every exercised States-man hath peculiar to himself; they were first invented by *Julius Caesar*, when he first began to think of the Roman Monarchy, and were by him in his Letters to his more private and tryed Friends used; that if by misfortune they should be intercepted, the contents of them should not be understood. *Augustus*, one of the greatest Politicks of the World, had another kind of obscure writing; for in his Letters of more Secrecy and Importance, he always used to put the Letter immediately following in the order of the Alphabet, for that which in ordinary writing he should have used. As for that Art of Short-writing, or Brachygraphy aforesaid, it is grown to a great perfection in our Age, the chief Masters whereof have been *Mr. Skelton*, *Mr. Jeremiah Rich*, *Mr. Metcalf*, &c.

Q. Who were the inventers of Ships, and Shipping?

A. No doubt but it came first from the Ark of *Noah*, which he had provided for the safety of him and his, in the universal Deluge; which Ark settling on the Mountains of *Ararat*, and there a long time remaining, gave the Phoenicians, a Sea-people, a pattern whereby they might make the waters passable. The Heathen Writer which knew
not

not *Noah*, attribute the Inventing of Shipping to several Persons: *Strabo* to *Minos* King of *Crete*: *Diodorus Siculus*, to *Neptune*, who was therefore called *The God of the Sea*: *Tibullus* the Poet referred it to the *Tyrians*, a famous flourishing Commonwealth among the *Phœnicians*, saying,
The Tyrians first the Art did find,
To make Ships travel with the wind.

The *Egyptians* received this Invention from the *Tyrians*, and added much unto it; for whereas first, the Vessels were either made of an hollow Tree, or of sundry Boards joyned together, and covered with Beasts skins, (which kind of Vessels are still in use in *America*) the *Phœnicians* brought them to strength and form; but the *Egyptians* added Decks unto them, they also Invented a Galley of two Banks on a side, which Vessels by length of time grew so large, that *Ptolomy Philopater* made one of no fewer than fifty Banks of Oars on one side: Large Ships of Burthen, called *Circera*, we owe to the *Cypriots*: Cock-boats or Skiffs, to the *Illyrians*; Brigantines, to the *Rhodians*; and Frigates, or swift Barks to the *Cyrenians*. As for the Tacklings, the *Boetians* invented the Oar; *Dædalus* and his Son *Icarus*, the Masts and Sails, which gave the Poet occasion to feign, that those two made Wings to their Bodies, and fled out of *Crete*; and that *Icarus* soaring too high, melting his Wings, and was drowned: The truth indeed being, that presuming too far on his new Invention, he ran against a Rock, and so perished. For *Hippagines* Ferry-boats or Vessels for the Transporting of Horse, we are indebt to the *Salaminians*; for Grapling-hooks to *Anachasis*; for Anchors to the *Tuscans*; and for the Rudder, Helm, Stern,

Stern, or Art of Steering, to *Typhus*, who seeing that a Kite when she flew, guided her whole Body by her Tail, effected that in the devices of Art, which he had observed in the works of Nature. About the year 1300. one *Flavio* of *Melpis* in the Kingdom of *Naples* found out the Compass, consisting of eight Winds only, the four principal, and four collateral, and not long after the People of *Brudges* and *Antwerp* perfected that excellent Invention, adding twenty four other subordinate Winds, or Points, so that now they are in all to the number of thirty two. By means of this excellent Instrument, and withal by the good success of *Columbus*, the Portugals East-ward, the Spaniards West-ward, and the English North-wards, have made many a glorious and fortunate Expedition.

Q. *Who were the first Inventors of Clock, Watches, and other Time-Tellers?*

A. Water-glasses were the first Instruments that were invented for the Measuring of Time; these were invented by *Ctesibius* of *Alexandria*, which distinguished the hours by the fall, or dropping of Water, then *Clepsammidia* invented the Sand Hour-glass, the Philosopher *Anaximenes*, was the first that took account of Time by Shadows, from whence came the Sun-dial. But finding these things uncertain, they at last came to some of the use of Wheels, Springs, and Weights, which they called *Horologes*; and the first that I find to have contrived an Engine of this kind, was *Severinus Boetius*, a worthy *Patrician* of *Rome*; they came at last to make Wheel-work for the Pocket, called Watches, whereby they might have an account of Time at all Hours; and at last they came to make them so small

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small and light, that Ladies hang'd them at their Ears, like Pendants or Jewels. King *James* had a Watch made in the Collet or Jewel of a Ring; The *Germans* have been Eminent heretofore for this kind of Wheel-work, but our *Engliss* do now surpass them, especially for Watches, we having of late brought the *Pendulum* and *Regulator* to a great exactness.

Q *Who was the first inventer of Glass?*

A. The Inhabitants of *Sidon* are said to be the first makers of Glass, the Materials of the work being brought thither from the Sands of the Rivers, running not far from *Peolomais*, and only made fusible in that City. About the year 662. one *Benault* brought the Mystery of making Glass into *England*, which is now so far improved, that we equal, if not out-do the *Venetians* themselves in this Art of Glass-work.

Q *Who taught the English first to make Cloth?*

A. To the *Flemings*, or rather to the Duke of *Alva's* Popish Persecutions, which forced these Protestants to fly their Country, who were charitably and kindly relieved here by that wise and pious Princess *Queen Elizabeth*, to the great strengthening of the Protestant Interest, as well as of this Realm, for the more Manufactures any Nation hath, the stronger and wealthier it will be: We are indebted for the Art of Cloth-making; and for that of Arras Hangings, Dornix, the making of Worsted Saies, and Tapistry; they also restored Musick, and found out divers Musical Instruments, and the Laying on of Colours with Oyl, and the Working of Pictures in Glass.

Q *By whom was the Refining of Sugar first found out?*

A. The

A. The boiling and baking of Sugar, as it is now used, is not above 200 years old; and the Refining of it more new than that: First found out by a *Venetian*, who is said to have got 100000 Crowns by this Invention; and to have left his Son a Knight, before which our Ancestors sometimes made use of rough Sugar, as it came from the Cane, but most commonly contented themselves with Honey. By this Art now improved, have many *London* Citizens got very plentiful Estates, and have furnished employment for multitude of Families maintained thereby.

Q. *Who was the first inventer of the Sphere?*

A. *Alchimides* the *Syracusan*, who made one with such Art of that bigness, that a Man might stand within the same, and easily perceive the Motions of every Cœlestial Orb; and therein was an admirable agreement betwixt Art and Nature.

Q. *Who first invented the Looking-Glasses?*

A. Looking-Glasses of Silver were invented by *Praxiteles*, in the time of *Pompey* the great. And those of Steel, Lead, Christal-glass by one *Sydon*, he is said to be the first Inventer of them.

Q. *Having thus shown by what means Manufactures, Arts, and Navigation have arrived to the height that now they are: Next tell what commodities are most proper to several Countries, whether our Merchants go to Traffick.*

A. Our most provident and wise Creator ever so ordered it, that there might be a sociable Conversation betwixt all Countries, that there is none of them so plentifully stocked, but hath need of the Commodities of another Country; nor is any Country so Barren or Destitute, but it hath
some

some one or more Commodities to invite Merchants to Traffick with them; some of which are thus set down by the divine Poet *Du Bartus* in his Colonies :

*Hence come our Sugars from Canary Isles,
From Candei Currants, Muscadel, and Oyls.
From the Molucco's Spices, Balsamum
From Egypt, Odours from Arabia come.
From India Gums, rich Drugs, and Ivory.
From Syria Mummie ; black, red Ebony
From burning Chus ; from Peru Pearl and Gold,
From Russia Furs, to keep the rich from cold.
From Florence Silks ; from Spain Fruit, Saffron, Sacks
From Denmark Amber, Cordage, Furs and Flax.
From France and Florence, Linnen, Wood, and Wine.
From Holland Hops ; Horse from the banks of Rhine
From England Wool ; all Lands as God distributes,
To the Worlds Treasure pay their sundry Tributes.*

Q. What did our Ancients hold to be the greatest wonders in the World ?

*A. The Tower of Pharoah, the Walls of Babylon, the Temple of Diana at Ephesus, the Tomb of Mausolus, and the Pyramids of Egypt, which are supposed by some to be in part built with the same Brick which the Children of Israel did burn. Of those Pyramids two are most famous; the first and greatest was built by Cheops, who in this Work employed 100000 Men the space of twenty years. The charge of Garlick, Roots, and Onions only, came to sixteen hundred Talents of Silver. The Basis of this Pyramid contained in circuit sixty Acres of Ground, and was in height ten thousand Foot, being made all of Marble.
But Stone-Buildings, Cities, and Brick-works, decay,
Virtue's immortal, and doth live for aye.*

Q. What

Q. What Trees are those that brought forth their Fruit at the instant of their first planting?

A. The Trees which God made in the beginning of the World, which immediately brought forth their Fruit, according as God spake the Word.

Q. What two Countries are those which are endued with these most excellent prerogatives, of breeding no venomous worms or hurtful Creature, neither will any live, if brought thither from Foreign Countries?

A. Creta or Candie, an Island of Greece, now in the possession of the Venetian., and our neighbour Country of Ireland; of which last, one writing thus, maketh that Land to speak; I am that Island, which in days of old The Greeks did call *Hibernia* Icie-cold: Secur'd by God and Nature from this fear Which gift was given to Creta, *Joves* mother dear. That pois'nous Snakes should never here be bred, Or dare to hiss, or hurtful Venome shed.

Q. What is accounted the worthiest sign of Liberty above all others?

A. The Legal Government of England doth carry the most certain sign of Liberty where the Law is a Rule both to the King and People, and whereby the People have a known Legal Liberty and Property, the King a Legal Jurisdiction and Prerogative, to do all the good he can, so as it be not to the Injury of another, by which excellent constitution, our Ancestors have supported the Monarchy and Government, in a vigorous posture of Wealth and Valour, to be an over-match for France when ever we have Warred with it; our Commons are brave, full of Courage and Wealth, the other poor,

poor, feeble, and low in Spirit; the goodness of our Laws and excellency of our Government in this time, wherein Tyranny is so much in fashion round about us, will no doubt contribute to our Strength and Wealth, by inviting Foreigners to bring their Wealth and settle amongst us, but the Ceremonial Signs of Liberty are, the covering of the Head or wearing of the Hat; as is well known to those which are conversant in Antiquity. The *Lacones* a People of *Peloponnesus*, after they had obtained to be made free Denizons, of *Lacedæmon*, in sign of their gotten Liberty, would never go into the Battle but with their Hats on. Amongst the *Africans*, the placing of a Hat on the top of a Spear, was used as a token of Liberty; but amongst the *Romans* we have more variety. The taking off the Hat of *Tarquinius Priscus* by an Eagle, and the putting of it on again, occasioned the Augur to Prophecy unto him the Kingdom, which fell out accordingly. In their Sword-plays, when one of the Gladiators, had with credit slain his Adversary, they would sometimes Honour him with a Palm, sometimes with a Hat; of these the last was accounted the worthier, the Palm only Honouring the Victor, but the Hat enfranchised him, on whom it was conferred. *Erasmus* in his *Chiliads* maketh the Hat to be the sign of some Eminent worth in him that weareth it; on this he conjectureth, that the putting on of Caps on the Heads of such as are created Doctors or Masters, had its original; which custom is still of force in the Universities of *England*, the putting on of the Cap being never performed but in the solemn *Comitia*, and in the presence of all such as are either Auditors or Spectators of that days Exercise.

Q. What

Q. What three Creatures are the Dutch, French, and Spanish Nations compared unto ?

A. The *French* is said to be like a flea, quickly skipping into a Country, and as soon leaping out of it : The *Dutch* is compared to a Loue, slowly mastering a place, and as slowly being driven from their hold, the *Spaniards* is likened to a Crab, which being crept into a place almost unawares, is there so fast rooted, that nothing but the extremity of violence can force him out again. This peradventure might have been said a hundred years ago, of the *French*, but at this day, by a succession of two or three active prudent Princes on that Throne, *France* is so much improved in all kinds of Military skill, it hath got such exact and perfect methods and steadiness in its Councils, and such honest, zealous, and strict Obedience in all subordinate Officers, having also mightily encouraged Arts, Trades, and Manufactures, whereby the *French* may now very well contradict this comparison ; they have their kingdom so well Barricadoed in with strong Fortifications on all their Frontiers, that they have now maintained a War for almost seven years against the united Forces of *Germany, Spain, England* and *Italy*, &c.

Q. In what things do the French, Dutch, and Italians agree ?

*That the Italian is wise before hand ;
The German wise in the Action,
And the French both before and after it.*

Q. In what three properties doth England exceed all other Countries ?

A. For the fairest Women, the goodliest Horses, and the best breed of Dogs whatsoever.

D

Q. How

Q How many things are required in a Woman to be perfectly beautiful?

A. It is said, that all the beauties in the World serve but to make up one perfect beauty, where one brings a good Cheek, another a comely Nose, a third, a fair Forehead, a fourth, ruby Lips, a fifth an Alabaster neck, &c. so one is wise till she speaks; another handsome till she goes; a third pretty till she laughs; one hath a slender Body, another a winning Eye, some carry Loveliness, and others Majesty in their very Countenances, all which must concur to make up one absolute beauty. And therefore it is said, that when *Apelles* the famous Painter of Greece, was to pourtray the Goddess *Venus*, he assembled all the chief beauties of the Country, that from the several perfections of them, he might make one excellent composition; to which one alludes in this Sonnet:

*Apelles-like, when Nature did thee make,
She view'd the beauties of the Earth each one;
And from them all the best of all did take,
That thou shouldst excell'd be by none.
And thus with Venus beauty she endow'd thee,
And Pallas-like she wisdom to thee gave,
The learning of Cornelia she allow'd thee,
That thou no lack of any thing should have.*

Some other there are that say, that a Woman to be perfectly beautiful, should have all these endowments and oppositions, viz. three hard, three soft, three short, three long, three black, three white: Which they thus distinguish, three hard, her two Breasts and Buttocks; three soft, her two Hands and her Belly; three short, her Nose, and her two Feet; three long, her Fingers and her

her Side; three black, her two Eyes and her Hair;
three white, her two Hands and her Neck.

All these fair Letters in one golden Book,

What Cynick might be blamed t' unclasp and look!

But now for the most part instead of these perfections, the imperfections of Women are so covered by art, that the most piercing understanding may be deceived according to that of the Poet,

With Tyres and Cloaths our judgments bribed be,

And Woman is least part of what we see.

Q What three Nation's parts is it said, that is required to the making up of an absolute Woman.

A. The *Italians* will tell you, that for the performance of this, there is required, first the parts of a *Dutch Woman* from the Girdle downwards. Secondly, the parts of a *French Woman* from the Girdle to the Shoulders; over which must be placed an *English Face* for a grace to all the rest; But every one our Women thus doth grace.

There is none like unto an English face.

Q In what Country is it that Women have the greatest Prerogatives?

A. In *England*, where they are not kept so severely submiss as the *French*, nor so jealously guarded as the *Italians*, as being, as of a finer mould, so of a better temper than to yield to an inordinate servility, or incontinency, which makes them endued with so many priviledges amongst us, that *England* is termed by Foreigners, *The Paradise of Women*, as it is by some accounted, *The Hell of Horses*, and *Purgatory of Servants*. And it is a common by-word among the *Italians*, that if there were a Bridge built over the Narrow Seas, all the Women in *Europe* would run into *England*;

they having here the upper-hand in the Streets, the uppermost place at the Table, the Thirds of their Husbands Estates, and their equal shares in all Lands, yea, even such as are holden in Knights service; priviledges wherewith Women of other Countries are not acquainted. So that we see it is as well a *Paradise for Women*, by reason of their Priviledges, as a *Paradise of Women*, by reason of their unmatched perfections.

Q. Who was accounted the most brave Virago, Woman that ever France bred?

A. Joan D' Arc, a Maid of Vancolem in Lorraine, whom they call La Pucelle; who when the English had almost over-run all France, stoutly stood up for the defence of her Country; and having obtained an Army, marched up and down with the same, in the Habit of a Man, giving to the English many overthrowes, and taking some of their prime Commanders Prisoners. At last she was taken Prisoner her self, at the Siege of Compeigne, and delivered over to the Duke of Bedford, then Regent of France, who sent her unto Rozen, where she was burnt for a Witch, on the sixth of July Anno. 1431. though some adjudge it extream Cruelty in the English, and that she was rather a Saint than a Witch: of which two different Opinions, here one thus writing her Epitaph.

*Here lies Joan of Arc, the which
Some count Saint, and some count Witch;
Some count Man, and some count more,
Some count Maid, and some count Whore;
Her Life's in question, wrong or right,
Her Death in doubt by Laws, or Might.*

Mean

Mean time France a Wonder saw,

A Woman Rule 'gainst Salique Law.

But Reader be advis'd and stay

Thy Censure till the Judgment-day,

Then shalt thou know (and not before)

Whether Saint, Witch, Man, Maid, or Whore.

The Statue of this noble *Virago* all in Brass,
being Habited all in compleat Armour, stand-
eth at this day in Orleans, upon the middle of
their Bridge.

Q. Wherein doth Man chiefly differ from Beasts?

A. In two things especially, *Ratione* & *Oratione*,
Reason and Speech.

Q. How do Philosophers dividethe parts of Life?

A. Into three, the Vegetive, the Sensitive, and
the Rational: The Vegetive is that of Plants,
Trees, &c. the Sensitive is of Beasts, Fowls, Fishes,
and the like; but the Rational is only peculiar
to Man; though I must confess many are of
Opinion, that several Beasts are endued with
more than ordinary reason, of which they instance
the Elephant, and of whom they deliver this sto-
ry; that in the great Battle betwixt *Alexander* the
Great, and King *Porus* (an Indian Emperor) the
Elephant which King *Porus* rode on, seeing his
Master strong and lusty, rushed into the thickest
of *Alexanders* Army; but when he perceived
Porus to grow faint, he withdrew himself, and
kneeling down, received all the Arrows shot a-
gainst his Master in his own Trunk.

Q. By what means may every Man be accounted
an honest Man?

A. By endeavouring to be what he desires to seem.

Q. What was an excellent Motto which compre-
hendeth in it the means whereby a Man may quick-
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hendeth in it the means whereby a Man may quick-
ly

ly grew rich? (*Counsel I know will quickly be hearkened unto by all.*)

A. Nec habeo, nec careo, nec curo: I have not, I want not, I care not; which he enjoyeth, that hath only content, as the divine Poet said, My wishes are but few, all easie to fulfil; I make the limits of my power the bounds unto my will.

Q. What are the differences or kinds of Musick?

*A. Among the Ancients, I have met with three kinds of Musick, viz. First, That of the Greeks, which consisteth altogether of long Rules, or *Spensdans*. This was the gravest and saddest of the rest, called by *Aristotle*, *Moral*, because it settled the affections. *Boetius*, whom we account the Classical Author in this Faculty, called it *Lydian*, because in much use with those of that Nation, and now as generally received by the *Italians*. This is the Musick which *Elisba* called for to invite unto him the Spirit of Prophecy, 1 *Kings* 3. 15. And this is it which is yet sung in Churches, a practice which we derive from the Ancients, and which is much commended by the Doctor of the *Latin* Church, *St. Austin*. The second kind consisteth of a mixture of long and short Notes, or of the *Dactylus*, which is termed active, because it raiseth up the affections. *Boetius* calleth it the *Dorian*, because it had been in much esteem amongst the *Dorians*, a Greek People: We may now call it *English*, as being much used by us; and is that Musick which cleareth the Spirits, and is so soveraign an Antidote to an afflicted Mind. The third sort, is that which consisteth altogether of short Notes, or *Tribrach*, and is by *Aristotle*, said to be ravishing, because it unhingeth the Affections, and stirreth them up to Laciviousness.*

Boetius

Boetius termeth it *Phrygian*, as being the strain of that wanton and Luxuriant People; in these days we may call it *France*, as being most delighted in by the striving Spirits, and lightness of that Nation.

But the best Musick, far more sweet than honey,
Is when a Man's Purse gingles with money.

Q. In what do several Nations differ, concerning their *Aera*, or computation of Time, from which every reckoning takes its beginning?

A. The Christians make their *Apocha* the Birth of Christ, which happened in the year of the world 4000. but this reckoning they used not till the year 600. following in the mean time the civil Account of the Empire. The *Mahumetans* begin their *Hegira*, or Computation, from the return of their Prophet to *Mecha*, after he was driven thence by the *Philarca*, Anno Christi 617. The *Grecians* reckoned by *Olympiads*, the first of which is placed in the year of the World 3187. but this account perished under the *Constantinopolitan Emperors*, they reckoned by *Indictions*, every *Indiction* containing 15 years; the first beginning whereof was about the year of Christ 313. which among Chronologers is still used. The *Romans* reckoned first from the building of their City, which A. M. 3213. and afterwards from the 16th. year of the Emperor *Augustus*, A. M. 3986. which beginneth somewhat before our *Epocha* from the Birth of Christ. This reckoning was used among the *Spaniards*, till the Reign of *Ferdinand* the *Catholic*. The *Jews* had divers *Epocha's*, as the Creation of the World in the beginning of Time. Secondly, from the Universal Deluge, Anno 1565. Thirdly, from the confusion

of Tongues, *Anno* 1786. Fourthly, from *Abraham's* Journey out of *Chaldea* into *Canaan*, *Anno* 2021. Fifthly, from the departure of the Children of *Israel* out of *Egypt*, *Anno* 2451. Sixthly, from the year of Jubile, *Anno* 2499. Seventhly, from the building of *Solomon's* Temple, *Anno* 2432. And Eighthly, the Captivity of *Babylon*, *Anno* 3357. The most usual reckoning in *England*, is only that of the Worlds Creation, and *Christ's* appearance in the Flesh: The first seldom used but only by Chronologers, and Writers of Histories.

Q. What two Philosophers were those who were so eminent for two notable qualities wherewith they were endued, the like of them not to be found in our modern Histories?

A. Demecritus and Heraclitus; the first whereof always laughed, the other continually wept: which two different passions are much canvased by Authors, which of them is most suitable to Human Nature; indeed our Appetites are most greedy to desire the first, but sound Reason rightly weighed, will conclude for the last: Solomon tells us, That it is better for us to go into the house of mourning, than into the house of laughter: And that the laughter of fools is madness. Besides, History tells us, that Agelastus, the Grandfather of Crassus, a very wise-man, was so reserv'd, that he never laughed in all his life but once, which was when he saw the Asse eating of Thistles. But what need we go any further than the Holy Writ: If we consider our blessed Saviour, we cannot find in Scripture that he laughed, but that he wept, we read of these three times.

1. When *Lazarus* was dead.

2. Over *Jerusalem*.

3. Upon

3. Upon the Cross, when he delivered up his spirit with cries and tears.

Q. What four things are those which we are by Divines advised often to meditate upon?

A. Death, Judgment, Heaven, and Hell; to which may be added the death of Christ, and the Temptations of the World, as one hath neatly touched in these Verses:

Mors tua, Mors Christi, Fraus Mundi, Gloria Cæli, Et dolor inferni, sunt meditanda tibi.

Thy death, the death of Christ, the world's temptation,

Heavens joys, Hells torment, be thy meditation.

Q. In what respect is our Birth and Death compared the one to the other?

A. In grief and sorrow, only herein is the difference, that the first is most painful to our Mothers, the last to our selves.

Q. What is Life? And what is it to Live?

A. The beginning of Man's Life is sorrow, the end of it sorrow, and the middle nothing but grief and sorrow; which conjoyns both the middle and end, and makes one compleat Mass of sorrow; of which one writes,

What joy to live upon the Earth can be,

Where nought but grief and misery we see.

Hear therefore what old age adviseth youth, young men, hear us old men; that being young men, heard old men, and have both by relation and experience found the truth hereof.

Q. Which is the best way to overcome wrongs?

A. By neglecting them, according to that of the Poet,

Wrongs if neglected, vanish in short time,

But heard with anger, we confess the crime.

Q How many are they among other Faculties, that the whole world is governed by?

A Three, Divinity, Law, and Physick, as One wittily explains it in this Verse,
Theologis animum subiecit lapsus Adami,
Et Corpus Medicis, & bona Juridicis.

Our Souls, our Bodies, Goods, by Adam's Fall,
 Are to Divines, Physicians, Lawyers thrall'.

Much to the same purpose is that which an excellent Poet writ concerning our Human Bodies:
Our Bodies are like Shoes, which off we cast,
Physick their Cobler is, and Death the last.

Q How many times was that stately Fabrick at Jerusalem built?

A Three, the first by Solomon, in providing the Materials whereof, there were thirty thousand Work-men, who wrought by ten thousand a month in Lebanon, seventy thousand Labourers that bear Burthens, eight thousand Quarry-men that hewed in the Mountains; and to expedite the business, there were no less then three thousand and three hundred Officers and Overseers.

What manner of Fabrick this was, you may read in the first of Kings, the sixth and seventh Chapters, where it is fully described: It was destroyed by Nebuchadnezzar King of Babylon, Ann. Mundi 3350. After the return of the Jews again from the Babylonian Captivity, it was rebuilt, but far short of that stateliness and grandeur which it had at first; so that the Prophet Haggi had good occasion to say unto the People, *Who is left among you that saw this House in her first glory? Is it not in your eyes in comparison of it, as nothing?* Haggai 2. 5. Now besides the stateliness of the building, in five other things it was defective: For first, it

wanted

wanted the Pot of Manna, which the Lord commanded Moses to lay up before the Testimony for a memorial, *Exod.* 6. 22. Secondly, the Rod of Aaron, which only amongst all the Rods of the Princes of Israel budded, and was by God commanded to be kept before the Testimony, for a token against the Rebels, *Corath, Dathan, and Abiram, Numb.* 17. 10. Thirdly, the Ark of the Covenant, which was placed in the *Sanctum Sanctorum*, *1 King.* 6. 19. Fourthly, the two Tables of the Law, written by God's own Finger, which were by Moses placed in the Ark of the Covenant, *Exod.* 4. 20. And fifthly, the fire of Sacrifice which came down from Heaven, which fire was by the Priests to be kept continually burning.

The third Building thereof was by *Herod the Ascalonite*, who plucked down the second Building, and erected it more sumptuous and magnificent than before. In this Temple our blessed Saviour and his Apostles Preached Salvation to Jew and Gentile; so that we may say, the glory of this latter Temple exceeded that of the first. It was finally destroyed by the *Romans*, under the conduct of *Titus* the Son of *Vespasian*, according to the words of our Saviour, that that generation should not pass away, until they should not see one Stone thereof lying upon another.

Why wonder we then that frail People die,

When such fair Monuments in ruin lie.

Q. Which is accounted the chief Church of all Paris in France?

A. That of *Nostre Dame*, said to be first founded by *St. Saminian*, afterwards re-edified, or rather new built by *Philip Augustus An.* 1196. It is a very fair and awful Building, adorned with very beautiful

beautiful Forts, and two Towers of especial height: At your first entrance on the right hand is the Effigies of *St. Christopher*, with our Saviour on his shoulders, of a very Gigantick Stature: It hath in it four Ranks of Pillars, thirty in Rank and forty five little Chappels, or Mass-closets built between the outermost Range of Pillars and the Walls; it is in length one hundred seventy four paces, and sixty in breadth, and just so many high. The two Towers are seventy yards higher than the rest of the Church, and is indeed a very beautiful Building, yet far short of what our Church of *St. Paul* in *London* was, when it was in its glory:

*Before such time age made her ruinous,
Which Reverend Laud sought to revive again,
And make her to appear fair and gorgeous.
That she as Queen of all the rest might reign,
When as at last her glory did expire,
In that sad fate of London's dismal Fire.*

Q. What three English Churches are those that have their several Prerogatives before any other in the Land?

A. Pauls, Westminster, and Salisbury; Pauls for her Antiquity, Westminster for her curious Workman-ship, and Salisbury for variety of Pillars, Windows, and Gates. Secondly, Pauls before the late conflagration of Fire, was famous, for the continual Society of the Living, Westminster is renowned for her Royal Sepulcher of the Dead; and Salisbury famous for her Tripartite Calculation of the Year, having in it as many Windows, Pillars, and Gates, as there are Days, Hours, and Months in the Year; of which Mr. Camden the famous Antiquary thus writeth:

How

*How many days in one whole year there be,
So many Windows in one Church we see;
So many Marble Pillars there appear,
As there are hours throughout the sitting year.
So many Gates as Moons one year does view,
Strange tale to tell, yet not so strange as true.*

For our other Churches, the most Renowned is; First, the Cathedral of *Lincoln* 2. For a private Parish-Church, that of *Ratcliff* in *Bristol*. 3. For a Chappel, that of *Kings-Colledge* in *Cambridge*. 4. The Minster of *Ely*. 5. For the curious Workman-ship of the Glasse, that of *Christ-Church* in *Canterbury*. 6. For the exquisite beauty of the Fronts, those of *Wells* and *Peterborough*. 7. For a pleasant lightsome Church, the Abbey-Church at *Bath*. And 8. For an Ancient and Reverend Fabrick, the Minster of *York*.

Q. Who was it (according to report) that built the Church of Sopham in Norfolk ?

A. Tradition tell us, That in former times there lived in that Town a certain Pedlar, who dream'd, if he came up to *London*, and stood on the Bridge there, he should hear very joyful News, which he at first slighted; but afterwards his Dream being doubled and trebled unto him, he resolved to try the Issue of it, and accordingly to *London* he came, and stood on the Bridge there for two or three days, but heard nothing which might give him comfort, that the profit of his Journey would be equal to his pains. At last it so happened, that a Shop-keeper there hard by, having noted his fruitless standing, seeing that he neither sold any Wares nor asked an Alms, went to him, and demanded his business; to which the Pedlar made answer, that being a Country-man he dreamed a Dream, that

that if he came up to *London* he should hear good News. And art thou (said the Shop-keeper) such a fool to take a Journey on such a foolish Errand? Why, I tell thee, this last Night I dreamed that I was at *Sopham* in *Norfolk*, a place utterly unknown to me; where, methought, behind a Pedlars House, in a certain Orchard, and under a great Oak-tree, if I digged there, I should find a mighty Mass of Treasure: Now think you that I am so unwise to take so long a Journey upon me, only by the instigation of a foolish Dream! No, no, far be such folly from me, therefore honest Country-man, I shall advise thee to make hast home again, and not to spend thy precious time in the expectation of the event of an idle Dream. The Pedlar, who noted well his words, and knowing all the things he had said to center in himself, glad of such joyful News, went speedily home, and digged under the Oak, where he found an infinite Mass of Money, with part of which (the Church happening to fall down) he very sumptuously re-edified the same; having his Statue therein to this day cut out in Stone, with his pack at his back, and his dog at his heels; his Memory being also preserved by the same form or Picture in most of the Glass-windows in Taverns and Ale-houses of that Town to this day.

Q. Wherefore on the top of Church-steeple is the Cock set upon the Cross, of a long continuance?

A. The Papists tell us, it is for our Instruction; that whilest aloft we behold the Cross, and the Cock standing thereon, we may remember our sins, and with *Peter* seek and obtain Mercy.

Q. What is the cause why the Pope Christens his Bells?

A. That

A. That being by him thus sanctified, the sound of them might drive Devils out of the Air, clear the Skies, chase away Storms and Tempests, quench Fires, and give comfort to all the Dead that hear them: as the Bells themselves will tell you, being rung to this Tune:

*Behold our uses are not small,
That God to praise Assemblies call;
That break the Thunder, 'wail the dead,
And cleanse the Air of Tempests bread,
With fear keep off the Fiends of Hell,
And all by vertue of my Knell.*

Q. What three things is it wherein the Town of Saffron-walden in Essex doth excel?

A. A Magnificent House, a sumptuous Church, and a large pair of Stocks. The House that is commonly called *Audley-End House*, built by *Thomas Howard Earl of Suffolk*, in the time of *King James*, a most gallant uniform Building, little inferior to any in *Europe*. The Church stands in the middle of the Town upon a Hill, having an ascent each way unto it, which makes it appear the more graceful: It is very large, and adorned with curious workman-ship, hath an excellent Ring of Bells, and hath from time to time been continually kept in good repair. The Stocks are made of one entire Tree, and will by the Legs, Wrists, and Thumbs, hold above forty several Persons, and are by the Inhabitants of that Town shown to Strangers as a great Rarity.

Q. In what place did the Ancients commonly use to bury their dead?

A. Former Ages would not permit any dead Corps to be buried within the Walls of their Cities. Thus we read that *Abraham* bought a Field

Field wherein to bury his dead; and we find in the seventh of *Luke*, that the Widow of *Naim's* Son was carried out to be buried. This instance also we find to be used amongst the *Athenians*, *Corinthians*, and other of the *Græcians*. Amongst the *Romans*, it was the fashion to burn the Bodies of the Dead within their City, which custom continued till the bringing in of the Laws of *Athens*, commonly called, *The Laws of the Twelve Tables*; one of which Laws runneth in these words, *In urbe ne spelito, neque urito*. After this Prohibition, their dead Corps were first burned in *Campus Martius*, and then were covered in sundry places in the Fields. The frequent Urns, or Sepulchral Stones digged up amongst us here in *England* (as of late days were many in *Spittle-fields* near *London*) are sufficient Testimonies of this assertion. Besides, we may find in *Appian*, that the chief reason why the rich men in *Rome* would not yield to that Law, called *Lex Agraria*, or the Law of dividing the *Roman* Possessions equally among the People, was, because they thought it an irreligious thing, that the Monuments of their Forefathers should be sold unto others. The first that is Registred to have been Buried in the City, was *Trajanus* the Emperor; afterwards it was granted as an honour to such as had deserved well of the Republick: But afterwards when Christian Religion prevail'd o're Heathenism, Church-yards (those Dormitories of the Saints) were Consecrated, and the liberty of Burying within the Walls was alike granted to all.

Q. Which is the surest way to make a Man's name immortal, either by strong Stone Buildings, and calling them after their own Names; or like
Homer,

Homer, Virgil, or Ovid, by leaving behind them
some witty Poem, or invention in Paper?

A. To this the Poet will give you a ready
answer.

Marmora Maonii vincunt monumentalibelli;

Vivitur ingenio, caetera mortis erunt.

The Muses Works, Stone Monuments out-last,
'Tis wit keeps Life, all else death will down cast.

Q. *What death (according to History) do we find
that Aristotle that great Philosopher, and Searcher
out of the Secrets of Nature, died of?*

A. History tells us, that he drowned himself in
the River *Euripus*, which being a small River be-
twixt *Euboe* and *Achaia*, and ebbing and flowing
seven times in a day, contrary to the nature of
other Rivers, when he could not find out the rea-
son thereof, it is said that he threw himself there-
in, with these words: *Quia ego non capio te, tu ca-
pias me.* If I cannot contain thee, thou shalt con-
tain me.

Q. *Who was the first Man that publicly in Wri-
ting set forth a tractate of the Antipodes?*

A. Many are of Opinion that the *Antipodes*
were known to the Ancients, although they were
by them never discovered; and therefore it is said,
*That in former times it was known that there were
Antipodies, although the Antipodies were not known:*
But the first that declared it in Writing, was *Ver-
gilius* Bishop of *Salzburg* in *Germany*, which *Bor-
niface* Bishop of *Mentz* in that County, hapning
to see, and supposing that under that strange
name, some damnable Doctrin was contained,
made complaint first to the Duke of *Bohemia*, and
next to Pope *Zachary*, Anno 745. By whom the
poor Bishop (unfortunate only in being learned in
such

such a time of Ignorance) was condemned of Heresie, for that which now every ordinary Seamen can demonstrate for truth.

Q. Who first broacht the opinion of the Mobility of the Earth, that it turns round about the Center of the Sun?

A. The first that publickly declares himself of this Opinion, was Copernicus, a Doctrine so strange in those times, that an able Poet thus writ to him: Thou thinkest the Earth moves round, that's a strange tale,

When thou didst write this, thou wert under sale.
And yet now this opinion is taken up by our ablest Astrologers, as Mr. Vincent Wing, Mr. Sanders, Mr. Leyburn, and others.

Q. Why is Vertue more talked of then practised?

A. Because every one desires the name of Vertuous, although he do not deserve it, according to the Poet:

*Vertue we praise, but practise not her good,
(Athenian like) we act not what we know;
So many Men do talk of Robin Hood,
Who never yet shot Arrow from his Bow.*

The old Romans built a Temple to Honor, which whosoever would come to, must first pass through the Temple of Vertue; intimating thereby, that Honor was the reward of Vertue, and that without vertuous actions, none could come to Honors preferments.

Q. What People lie in most State?

A. Beggars, who have the Heavens for their Canopy.

Q. What is the right part of a Judge?

A. To hear both sides indifferently, and not to be prepossessed in any case, for thereby, though he do

do Justice, yet himself errs, according to the Poet :

*He that doth Judge, and will but one side hear,
Though be Judge right, he's no good Justicer.*

Q. What is that that bears all, forms all, nourisheth all, increaseth all, creates all, buries all, and receives all into her again ?

A. The Earth.

Q. Why can no man be said to be truly happy, or miserable in this Life ?

A. Because as the Poet said,

Unmixed Joys here to no man befall,

Who least hath some, who most hath never all.

Q. What makes it, that few People are contented with their condition ?

A. Because the desire of riches encreases in the getting of them, few People being contented with that state which God hath allotted to them.

The poor have little, Beggars none,

The rich have much, enough not one.

Q. Why do Beggars go with hungry Bellies ?

A. Because it is Money rules the Roast.

Q. What is that, is spoken of the Hebrew, Greek, and Latin Tongues ?

A. That the Hebrew is most sacred, the Greek most rich, and the Latin most copious.

Q. How came the word Harlot first in use among the English ?

A. From Arlet, King William the Conquerors Mother, whose Father Robert Duke of Normandy, passing through Falaise a town in France, and seeing this Arlet being a Skinners Daughter, nimbly to trip it in a Dance, he sent for her to accompany him at night ; he begat on her William the Bastard, King of England ; in spight to whom,
and

and disgrace to his Mother, the *English* called all Whores *Harlots*, a word yet in use with us unto this day.

Q Who first brought up that use of pledging one another, being drunk unto ?

A. This Custom took its original on such time as the *Danes* Lorded it in this Land, who used, when the *English* drank, to stab them, or cut their Throats: To avoid which Villany, the party then drinking, would request some of the next sisters by, to be his surety or pledge, whilst he paid Nature her due. And hence have we our custom of pledging one another, which begun at first upon necessity, is now grown to be a Complement, and common to all.

Q. What is delivered in Histories concerning the three wise Men that came out of the East to worship our Saviour ?

A. It is said that those wise Men were three Kings, and that they came out of *Arabia*; first in respect that *Arabia* is East from *Jerusalem*, and secondly, because it is said in the 72 Psalm, *The Kings of Arabia shall bring Gifts.* Their Bodies are said to have been translated from *Palestine* by *Helena* the Mother of *Constantine* to *Constantinople*, from thence by *Eustafius* Bishop of *Millain*, unto *Millain*, and finally brought to *Collen* in *Germany*, by *Rainoldus* Bishop thereof, Anno 1164. where they lie interred; the first of them being called *Melchior*, an old Man with a long Beard, who offered Gold as unto a King. The second called *Gaspar*, a Beardless young Man, who offered Frankincense as unto God. The third called *Balthasar*, a Black Moor with a spreading Beard, who offered Myrrh, as unto a Man ready for his Sepulchre.

Thres

Three Kings to th' King of Kings, three Gifts did bring,

Gold, Incense, Myrrh ; as Man, as God, as King.

Three Holy Gifts be likewise given by thee

To Christ, even such as acceptable be.

For Myrrh, Tears, for Frankincense, impart

Submissive prayers ; for pure Gold a pure heart.

Q. Wherefore did Pilate wash his hands after he had condemned our Saviour ?

A. Vainly thinking by that Ceremony to wash the Blood off from his guilty Conscience.

O faciles animi, cui tristia crimina, cædes,

Fluminea tolli posse putatis aqua.

Too facile souls, which think such heinous matters,

Can be abolish'd by the River waters.

We before spoke of the Popes Christening of Bells, now we will shew you in what manner it is done.

The Bell that is to be Baptized, is so hanged that it may be washed within and without. Then in comes the Bishop in his Episcopal Robes, attended by one of his Deacons, and sitting by the Bell in his Chair, saith with a loud voice, the 50, 53, 56, 66, 85, and 12 *Psalms*, or some of them: Then doth he exorcise severally salt and water, and having conjured these ingredients into an Holy-water, he washeth with it the Bell, both on the inside and the outside, wiping it dry with a Linnen Cloath, he then readeth the 145, 146, 147, 148, 149. and 150 *Psalms*, then he draweth a Cross on it with his right Thumb, dipped in hallowed Oyl, (*Chrisme* they call it) and then prayeth over it. His prayer finished, he wipeth out that Cross, and having said over the 48 *Psalms*, he draweth on it with the same Oyl, seven other Crosses,

Crosses, saying, *Sanctificetur & consecratur, Domine, Campana ista, in nomine, &c.* After another prayer, the Bishop taketh the Censor, and putting into it Myrrh and Frankincense, setting it on Fire, and putteth it under the Bell, that it may receive all the fume of it. This being done, the 76 Psalm read, and some other prayers repeated, the Bell hath received his whole and entire Baptism, and is from thenceforth very fit and able to Ring out, *Ding. Dong, Dong.*

*Q. Who are those that pray for all,
Defend all,
Feed all,
Devour all?*

A. In the representation of an ancient Picture, it was thus resolved: The Pope with his Clergy says, *I pray for you all*: The Emperor with his Electors, *I defend you all*: The Clown with his sack of Corn, *I feed you all*; at last comes Death and says, *I devour you all*: For,

— Mors ultima linea rerum.

Death is a Pursivant with Eagles wings, (Kings.
That strikes at poor Mens Doors, and Gates of

Further Verses upon Death.

*Death is a Fisher-man, the world we see
His Fish-pond is, and we the Fishes be.
He sometime Angler-like doth with us play,
And slyly takes us one by one away,
Diseases are the murthering Hooks, which he
Doth catch us with; the bait, Mortality,
Which we poor silly Fish devour, till strook,
At last too late we feel the bitter Hook.
At other times he brings his Net, and then
At once sweeps up whole Cities full of men,*

*Drawing up thousands at a Draught, and saves
Only some few, to make the other Graves ;
His Net some raging Pestilence : Now he
Is not so kind as other Fishers be ;
For if they take one of the smaller Fry,
They throw him in again, he shall not die ;*

*But Death is sure to kill all he can get,
And all is Fish with him that comes to Net.*

*Q. Why do the affections of Parents run upwards
to their Children, and not their Childrens run down-
ward to them ?*

*A. Experience tells us, that Parents are more
tender and loving to their Children by far, than
Children are dutiful and obsequious to their Pa-
rents. Even as the Sap in the Root of a Tree
ascends into the Branches thereof, but returns not
from the Branches to the Root again, but runs
forth from thence into Seed ; so Parents love their
Children, who return not that love to them again,
but their affections run forwards to a further pro-
creation. Hence comes it to pass, that one Father
with more willingness, brings up ten Children,
than ten Children in his want, will sustain one
Father. And whereas you hear of one unnatu-
ral Parent, you shall hear often of disobedient
Children.*

*Q. Have the Heavens a particular influence upon
the same Climate, though the Inhabitants be changed ?*

*A. Yes they have ; for as these Ccelestial Bo-
dies, considered in the general, do work upon all
sublunary Bodies in the general, by light, Influ-
ence, and motion ; so have they a particular ope-
ration on particulars. An operation there is
wrought by them in a Man, as Born at such and
such a Minute, and again, as Born under such and
such*

such a Climate. The one derived from the setting of the Houses, and the Lord of the Horoscope at the time of his Nativity, the other from that Constellation which governeth, as it were the Province of his Birth, and is the *Genius*, or *Dæm Tutelaris loci*.

Q. In what Points doth the Greek and Muscovite Church differ from that of the Romish and the reformed?

A. In these ten.

1. Denying the Holy Ghost to proceed from the Father and the Son.
2. Denying Purgatory, but praying for the Dead.
3. Believing, that holy Men enjoy not the presence of God before the Resurrection.
4. Communicating in both kinds, but using Leavened Bread, and mingling warm Water with Wine: which both together they distribute with a Spoon.
5. Receiving Children of seven years old to the Sacrament, because then they begin to sin.
6. Forbidding extream Unction, Confirmation, and fourth Marriages.
7. Admitting none to Orders, but such as are married, and prohibiting marriage to them that are actually in Orders.
8. Rejecting Carved Images, but admiring the Painted.
9. Observing four Lents in the year.

And tenthly, reputing it unlawful to fast on Saturdays.

The main points in which the Grecians and Muscovites differ, is in this manner of distributing the Sacrament, and the exacting of marriage at the Ordination of Priests.

Q. Where

Q. Wherein do the Cholchians differ from other Christians their Neighbours?

A. In three circumstances.

1. In not Baptizing their Children till the eighth year.

2. In not entring into Churches till the sixtieth year, but hearing Divine Service without the Temple.

3. In dedicating their youth to Theft and Rapine; their old Age to the difficult work of Repentance.

Q. Whereon do the Jacobites differ from the Greeks and Roman Church?

A. In four several Opinions.

1. They acknowledge but one Will, Nature, and operation in Christ.

2. They use Circumcision in both Sexes.

3. They sign their Children with the sign of the Crois, imprinted with a burning Iron.

4. They affirm Angels to consist of two substances, Fire and Light.

These *Jacobites* are so called from *Jacobus Syrus*, who lived *Anno. 530.* the Patriarch of this Sect is always called *Ignatius*, he keepeth residence at *Garani* in *Mesopotamia*, and is said to have 160000 Families under his jurisdiction.

Q. Of what Sect are those Christians called Melchites?

A. They are of the same Tenets with the Græcians, excepting only that, that they celebrate Divine Service as solemnly on the Saturday, as the Sunday. They take their denomination from Melchi, which in the Syriaack, signifieth a King; because in matters of Religion, the People followed the Emperors Injunctions, and were of the King's Religion, as the saying is. E Q

Q. What Sect of Christians are those called Maranites?

A. They are People found only in Mount *Libanus*: Their Patriarch is always called *Peter*, he hath under his jurisdiction, nine Bishops, and resideth commonly at *Tripolis*. They held heretofore divers opinions with the Græcians, but in the Papacy of *Clement* the eighth, they received the Roman Religion, which they do still adhere to.

Q. What different Tenets are those of the Armenian Christians from the rest of their Neighbours?

A. Four.

1. In receiving Infants to the Lords Table immediately after Baptism.
2. In abstaining from unclean Beasts.
3. In fasting on Christmas-day.
4. In holding their Children over the Fire, as a necessary circumstance in Baptism, because *John* the Baptist told the People which followed him, that Christ should Baptize them, with the Spirit, and with Fire.

This Sect is very numerous, and is governed by two Patriarchs, whereof the one hath under his jurisdiction, all *Turcomania*, a great Province in *Armenia* the greater, comprehending 150000 Families, besides very many Monasteries: and the other hath under him the two Provinces of *Armenia* the lesser, and *Cilicia*, comprehending 20000 Families or thereabouts.

Q. What are those Christians called Georgians?

A. They are the Inhabitants of *Georgia*, and consent in most Doctrinal points with the Græcians, only they acknowledge not the Patriarch of *Constantinople*, but have a Patriarch of their own, who is for the most part resident in his House on Mount

Mount *Sinai* in *Palestine*, and hath under his jurisdiction, eighteen Bishops.

Q. What were the different Opinions of the Indian Christians, before such time they imbraced the Doctrine of the Church of Rome ?

A. 1. To administer the Sacrament with Bread season'd with Salt.

2. Instead of Wine, to use the Juice of Raisons, softned in water one Night, and so pressed forth.

3. Not to Baptize their Children till Forty days old, unless in danger of Death.

4. To permit no Image in their Churches, but of the Cross only.

5. To debar their Priests from second marriages.

And sixthly, to paint God with three heads on one Body; denoting thereby the Trinity.

Q. VVherein do the Copties or Christians of Egypt differ from other Christians ?

A. In these four particulars.

1. They confer all sacred orders under the Priesthood, upon Infants immediately after Baptism, their Parents till they come to sixteen years of Age, performed their Office for them.

2. They allow Marriage in the second degree of Consanguinity, without any dispensation.

3. They observe not the Lords-day, nor any other Festivals, but only in the Cities.

4. They embrace and read in their Liturgies a Gospel, written (as they say) by *Nichodemus*.

Q. VVhat special Sects were amongst the Jews ?

A. These four, Scribes, Pharisees, Essences, and Sadduces.

Q. What were the Scribes ?

E 2

A. Their

A. Their Office was double; first to read and expound the Law in the Temple and Synagogues; and secondly to execute the office of a Judge, in ending and composing actions.

Q. What are the Pharisees?

A. The Pharisees owe their name to *Phares*, which signifieth both *interpretari* & *separare*, as being both interpreters of the Law, and Separatists from the rest of the Jewish Church, besides the *Pentateuch*, or five Books of *Moses*, they adhered also to Traditions. They denyed the sacred Trinity, and held the fulfilling of the Law to consist in the outward Ceremonies. They relyed more on their own Merits than God's Mercy, attributing most things to destiny, and refused Commerce with others whom they termed Publicans and Sinners.

Q. What were the Essenes?

A. The Essenes had their name from *Ascha*, that is, *facere*, because they wrought with their hands. They lived together as it were in Colleges, and in it every one had their Chappel for their Devotion. All their Estates they enjoyed in common, and received no Man into their Fellowship, unless he would give all that he had into their Treasury; and not then under a three years probationership.

Q. What were the Sadduces?

A. The Sadduces received their Name from *Sedech*, which signifieth Justice. They believed not the being of Angels or Spirits, the Resurrection of the Body, nor that there was a Holy Ghost: and received for Scripture only the *Pentateuch*, or five Books of *Moses*.

Q Wherein doth the Fundamentals of the Mahometan Religion consist?

A. The whole is delivered in the Book of their Religion called the *Alcoran*, and is but an Exposition and Gloss of their eight Commandments.

1. Every one ought to believe that God is a great God, and only God, and *Mahomet* is his Prophet.

2. Every Man must marry to encrease the faithful or Sectaries of *Mahomet*.

3. Must give of his Wealth to the Poor.

4. Must make his Prayers five times in a day.

5. Must keep a Lent one Month in the Year.

6. Be obedient to thy Parents.

7. Thou shalt not kill.

8. Do unto others, as thou wouldest be done unto thy self.

Many other Injunctions he laid upon them, as forbidding them Wine, and the eating of Swines-flesh. Friday he ordained to be the Sabbath-day, to distinguish his followers from Jews and Christians, who solemnize the days following. To those who observe his Religion, and faithfully keep his Laws, he promised his Paradise, &c.

Thus where Men no knowledge have within them,

This was the only way to take to win them.

A carnal Heart, minds only sordid Pleasure,

And never looketh after Heavenly Treasure.

Many Opinions do they hold concerning the end of the World; that at the winding of a Horn, all Flesh shall die; That the Earth with an Earthquake shall be neaded together like a lump of Dough: That a second blast of the same Horn, shall after forty days restore all again: That *Cain* shall be the Captain or Ring-leader of the damned,

who shall have the countenances of Dogs and Swine. That they shall pass over the Bridge of Justice laden with their Sins in Satchels; that the greater Sinners shall fall into Hell, the lesser into Purgatory only. That all those who professed and practised any Religion should go into Paradise; the Jews under the Banner of *Moses*, the Christians under the Banner of *Christ*. And that himself should be Metamorphosed into a great Ram, and all those of his followers into little Fleas, who should shroud themselves in his long Fleece, when he should jump into Heaven, and so convey them all thither. With many the like Fopperies.

Q. Which Heretick in his time had the most Followers?

A. Arius, a Priest of *Alexandria*, who hatched that Doctrine against the perpetual Divinity of *Christ*; to beat down which Heresie, the first Council of *Nice* was called, wherein was made the *Nicene Creed*, and the Clause, *of one substance with the Father*, proved to be agreeable to the Word *Constantine* being then Emperor, sent for *Arius* to subscribe to the Decrees of this Council, which he did, and made a Recantation of his Heresie. However, after his Death his Heresie died not, but over-spread so far, that one of the Fathers complained, *The whole World is turned Arian*. And long time it was e're this Serpent of Error was knocked on the Head by the Hammer of God's Word, though very powerful then in the Mouths of many faithful Ministers.

Many other Heresies might be reckon'd up, which were frequent in the Primitive Times, as the *Nicholaitans*, *Donatists*, &c.

Q. *What Women of all others are most Fruitful ?*

A. Beggars Wives, that of all others, one would think, should be most Barren.

Q. *What is Man's Ingress and Egress in this World ?*

A. He is born head-long into this World, and carried to the Grave with his Feet foremost; of which one thus writes :

*Nature which head-long into Life did throng us,
With our Feet forwards to our Grave doth bring us ;
What is less ours than this our borrowed Breath ?
We stumble into Life, we go to Death,*

Q. *What is that state comparable unto, where are most Nobility and Gentry, and the Husband-men are made their meer drudges ?*

A. Sir Francis Bacon in his History of Henry the Seventh, likens them to Coppice-woods, which if you let them grow too thick, they run to Bushes or Briars, and have little clean Under-wood. This may be evinced by the Country of France, which is very numerous of Nobles and Gentry, but the Peasants kept in a miserable servitude; by which means, although the Cavalry or Horse were very good, yet their Infantry or Foot were infinitely short of ours in England, where the Commons enjoys such Priviledges, as the French Peasants neither have nor can hope for; which defect the politick Cardinals, Richelieu and Mazarine, Monsieur Lovoy and other the Ministers of France have successively Studied to supply another way, viz. by Encourageing Trades, Manufactures, Arts, and Sciences, giving large priviledges and immunities to the Promoters of them, thereby adding an Artificial to the Natural Riches and Strength of that Kingdom, which thus

drew to it the Coin from their Neighbours Countries round about, to the greatning and enlarging of their Empire, which grew daily greater and greater, till the Confidence and Pride of that Prince prompted him to destroy his Protestant Subjects, who were the Principal Managers and most Active in Trade, which loss, that Prince either doth, or no doubt, will e're long repent, when he shall find, that wiser Princes and States have received and encouraged those Refuge's to settle, set up and improve those Arts, Trades and Manufactures amongst them: Which were before sold to them for their Money, whereof, though he were formerly full, yet may come to want, and so not be able to maintain his Ground much longer.

Q. What three things are those which are accounted very strange, or rather miraculous in the Country of Scotland?

A. 1. The Lake of Mirton, part of whose waters do congeal in winter, part of them not.

2. The Lake of Lenox, twenty four Miles round, in which are thirty Islands, one of which is driven to and fro in every Tempest.

3. The Deaf-stone twelve foot high, and thirty three Cubits thick: of this rare quality, that a Musket shot off on the one side, cannot be heard by a Man standing on the other.

Q. In how many forms doth a Physician appear to his Patient?

A. In these three.

1. In the form of a skilful Man, when he promiseth help.

2. In the shape of an Angel, when he performs

it.

3. In

3. In the form of a Devil, when he asketh his reward.

And therefore it is the Physicians Rule.

Accipe dum doler.

Take the second Fee, while the Sick hand giveth it.

*But if Diseases thou hast none,
Let the Physician then alone;
For he thereby may purge thy purse,
And make thy Body tentimes worse.*

Q. Of what four parts should a good History consist?

A. Of Annals, Diaries, Commentaries, and Chronologies, borrowing from them all somewhat to beautifie her withal; especially from Annals the year, and Diaries the day in which any remarkable business happened; from the Commentaries is derived matter, and from Chronologies consent of Times and Coeternity of Princes.

Q. What is it that makes Physicians well?

A. Other Mens sickness according to the Poet.

Physicians are most miserable Men,

That cannot be deny'd:

For they'r ne'r truly well, but when,

Most Men are ill beside.

Q. What were the names of the seven wise Men of Greece?

A. Bion, Solon, Chilon, Cleobulus, Pittacus, and Periander, but now our Age is grown so wise or self conceited, that as the Poet hath it.

*The wise Men were but seven, now we scarce know,
So many fools the World so wise doth grow.*

And yet I think I may safely say with another Poet

*In these two terms all people we comprize,
Some Men are wise, but most are otherwise.*

Q. Into how many parts is the world divided?

A. Into four parts, and four Religions, Asia, Africa, America, Europe.

Jewish, Mahometan, Pagan, Christian.

Q. Why did Godfrey of Bulloign, when he took upon him the Title of the King of Jerusalem, yet by no means would be perswaded to be crowned King?

A. Because he judged himself unworthy to wear a Crown of Gold, where his Lord and Saviour was crown'd with Thorns.

With Golden Crown it is not fit t' adorn,

The servants Hea'd, where the Masters Crown was Thorn.

Such was the humility of great men in former times; thus we read of *Saladine*, Emperor of the *Turks*, that at his Death, he caused a Black Shirt to be fixed on a Spear, and carried round about his Camp with this Proclamation; *This Black Shirt was all that Saladine Conqueror of the East, (after all his Victories and success) carried with him to his Grave.*

*Who then would credence give to Human Glory,
Since that the best of all is transitory.*

Q. By what means (according as it is deliver'd by Authors) was Constantine the great first Converted to the Christian Faith?

A. Socrates Scholasticus writing thereon, saith, that when Constantine was appointed Emperor in Britain, Maxentius, was by the Pretorian Souldiers chosen at Rome, and Lycinus nominated Successor by Maximinius. Against these Constantine marching, and being in his mind somewhat pensive, he casts his Eyes up to Heaven: Where he

(saw

saw in the sky a light-some Pillar in the form of a Cross, wherein were engraven these words *In hoc vince*. The night following, our Saviour appeared to him in a Vision, commanding him to bear the Figure of that Cross in his Banners, and he should overcome his Enemies. *Constantine* obeyed the Vision, and was accordingly Victorious, after which he not only favoured the Christians, but became himself also one of that Holy Profession.

This *Constantine*, as most Writers agree, was the Son of *Helena*, Daughter to *Cæsar* or *Cosmus* a Brittish Prince; and *Colchester* was the place where he beheld the light as the Poet *Necham* learnedly Sung.

From Colchester there arose a Star,

Thy rays whereof gave glorious light,

Throughout the World in Climates far,

Great Constantine, Romes Emperor bright.

Helena, his Mother, was she that built the Temple of the Sepulchre at *Jerusalem*, and found out the Holy Cross; and now, there are in several places shown so many pieces of it, that (as one saith) were they all put together, they would break the back of *Simon of Cyrene* to carry them: But these are pious frauds, and so much the more tolerable, in that they bring great gain to the Popes Treasury.

Of the Temple thus built, was afterwards instituted an Order of Knights Templers, by *Hugh* of *Payennes*, Anno 1112. and confirmed by Pope *Eugenius*; their Ensign was a Red Cross, in token that they should shed their Blood to defend Christ's Temple. They were Cross-legged, and wore on their backs the figure of the Cross, for which

which they were by the common People called cross-back, or crook-back. *Edmund* Earl of *Lancaster*, second Son to our *Henry* the third, being of this Order, was vulgarly called *Edmund Crook-back*, which made *Henry* the fourth conceited, that this *Edmund* (from whom he was descended) was indeed the Eldest Son of King *Henry*, but that for his crookedness and deformity, his younger Brother was preferred to the Crown before him. These Knights in process of time, grew very rich, having in all Provinces of *Europe* their subordinate Governours, in which they did possess no less than 16000 Lordships. The House of our Law Students in *London*, called the *Temple*, was the chief House of the Knights of this Order in *England*, where, at this day some of their Images are to be seen with their Leggs a cross, as they were here buried; amongst whom was *William Marshal* the Elder, a most powerful Man in his time, *William* and *Gilbert* his Sons, Marshals of *England*, and Earls of *Pembrooke*; upon *William* the Elder his Tomb, some years since, was Read in the upper part *Comes Pontbrochia*, and on his side this Verse.

Miles-eram Martis, Mars multos viceret armis.

This Order, which at first was very poor, inso-much that their common Seal, was two Riding upon one Horse; in little time with unsatiable greediness, they hoarded up great Wealth, by withdrawing Tithes from the Church, appropriating Spiritual things to themselves, and other bad means; which Riches of theirs turned to their Ruine; for this Order being dissolved, their Lands given by a general Council, to the Knights *Templers*, or *Hospitallers* of *St. John*. Which

Gaid

said Knights of that Order in England (whose principle Mansion was in Smithfield,) sold the aforesaid House of the Templers, to the Students of Laws, for the yearly Rent of ten Pound, about the middle of the Reign of Edward the Third, in whose hand it is continued unto this day.

Q. What four Countries in England are those which are famed for four principal Qualities?

A. Stafford-shire, Darby-shire, Cheshire, and Lancashire.

Stafford-shire for Beer and Bread,

Darby-shire for Wool and Lead,

Cheshire the Chief of Men.

And Lancashire for fair Women.

Q. What may be said of these four Latine words.

Quid Puer, Quid Senex.

A. Take away the first Letter from Puer, or a Boy, and there remains Ver, which signifieth the Spring.

Take two first Letters from Senex, for an old Man, and their remaineth Nex, which signifieth Death: and thus are both their Natures expressed in both their Names.

Ver

Nex.

Ver is the Spring, most fragrant fresh and gay;

Nex is the Night, that doth conclude Lifes day.

Q. Who were the most famous Whores in former Ages?

A. Lais, Thais, Rhodopbe, the Lady Resmond, Jane Shore, &c, nor must we think our present Age to be altogether free.

For thus the Poet on his word engages,

Whores are in this as well as former Ages.

which they were by the common People called cross-back, or crook-back. Edmund Earl of Lancaster, second Son to our Henry the third, being of this Order, was vulgarly called Edmund Crook-back, which made Henry the fourth conceited, that this Edmund (from whom he was descended) was indeed the Eldest Son of King Henry, but that for his crookedness and deformity, his younger Brother was preferred to the Crown before him. These Knights in process of time, grew very rich, having in all Provinces of Europe their subordinate Governours, in which they did possess no less than 16000 Lordships. The House of our Law Students in London, called the Temple, was the chief House of the Knights of this Order in England, where, at this day some of their Images are to be seen with their Leggs a cross, as they were here buried; amongst whom was William Marshal the Elder, a most powerful Man in his time, William and Gilbert his Sons, Marshals of England, and Earls of Pembroke; upon William the Elder his Tomb, some years since, was Read in the upper part Comes Pontbrochia, and on his side this Verse.

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Whores are in this as well as former Ages.

Q. What is the Character of an honest Man?

A. That his Tongue is the Interpreter of his Heart, though now considering the Hypocrisie and Falshood of most Men, we may say with the Poet.

*The Tongue was once a Servant to the Heart,
And what it gave, she freely did impart :*

*But now Hypocrasie is grown so strong,
She makes the Heart a Servant to the Tongue.*

Q. What is that which of running becomes staid, of soft becomes hard, of weak becomes strong, and of that which is infinite becomes but one?

A. Ice.

Q. Who were the first that brought Tobacco into England.

A. It was first brought hither by the Mariners of Sir Francis Drake, Anno. 1585. but brought into more request and Custom by Sir Walter Rawleigh, who is reported to have taken two Pipes thereof as he went to Execution.

Q. Who was the first that planted the Christian Religion in England?

A. Joseph of Arimathea, whose Body is affirmed to be buried at Glassenbury in Somersetshire.

Q. Who first erected Charing-Cross?

A. Edward the first, in honour of his Wife Queen Elenor, whom he loved so dearly, that dying in his Company in the North Country, intending to bury her in Westminster-Abbey, in every place where her Corps rested, he erected a most magnificent Cross, the last of which, was this at the end of the Strand, commonly called Charing-Cross.

Q. What was Diogenes's opinion concerning Marriage?

A. That for young Men it was too soon, for old Men too late. So that by his rule, Men should not marry at all.

Q. What was the Epitaph or Writing upon Diogenes Grave?

Diogenes Epitaph written on his Tomb, with a Dog standing over it.

Tell me Dog, whose Tomb is this?

A Dogs: What Dog? Diogenes.

Diogenes: Why died he?

Because no honesty he could see.

Q. What is the difference betwixt Art, Fortune, and Ignorance?

A. I shall tell you in the words of the Poet.

When Fortune fell asleep, and Hate did bind her,

Art Fortune lost, and Ignorance did find her,

Sith when dull Ignorance with Fortune's store

Hath been enrich'd, and Art hath still been poor.

Or rather Art with Industry, Wisdom, and Courage is almost Omnipotent, 'twill work such wonders in Nature, when as Fortune and Ignorance are of no consideration at all, the last to be avoided as the source of much Evil.

Q. In what place was it, wherein there was together a whole World of Men and Languages?

A. In Noah's Ark.

Q. What said Budeus concerning Plutarch's Books?

A. That if all the Learning in the World were lost, it might be found again in his Works.

Q. What do you find to be abominable Superstition in the Papists?

A. The carrying about of their Brea-den God or the *Host*, which is carried by a couple of Priests under a Canopy, ushered with Torches, and attended by a company of People which have no other employment; Before it, goeth a Bell continually tinkling, at the sound whereof, all such as are in their Houses, being warned that then their God goeth by, make some shew of Reverence; those which meet it in the Street, with bended Knees, and elevated hands, doing it Honour. The Protestants, of this Bell, make use as of a watch peal, to avoid that Street through which they hear it coming. This invention of the Bell, hath somewhat in it of Turkism, it being the custom in all those Countries, that at their Canonical hours, when they hear the Cryers bawling in the Steeples, to fall prostrate on the Ground wheresoever they are, and kiss it thrice, so doing their Devotion to *Mahomet*. The carrying it about the Streets, hath no Question in it, a touch of the *Jew*; this ceremony being borrowed from that, of carrying about the Ark on the Shoulders of the *Levites*. The other main part of it, which is the *Adoration*, is derived from the *Heathens*, there never being a People, but they which afforded Divine Honors to things Inanimate. But the People indeed I cannot blame for this Idolatrous Devotion; their Consciences being thus perswaded, by the Priests and Doctors of the People, therefore, they are to be condemned only, who impose and enforce this sin upon their Hearers, and doubtless there is a reward which attendeth them for it. Pope *Innocent* about the year 1215, in a Council at *Rome*, was the first ordained it, ordering, that there should be a

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Pix made to cover the Bread, and a Bell bounge to Ring before it. The Adoration of it was enjoined by Pope *Honorius*, Anno 1226. both afterwards encreased by the new Solemn Fast of *Corpus Christi* day, by Pope *Urban* the Fourth, Anno 1264. and confirmed for ever with multitudes of Pardons, in the Council of *Vienna*, by *Clement* the fifth, Anno 1310.

Q. What other Popes were they which brought up as ridiculous Customs, still used amongst them?

A. Sergius the second, was the first that changed his name, for thinking his own name, *Bocca de Porco*, or *Swines Mouth*, not consonant to his dignity, he caused himself to be called *Sergius*, which President his Successors have followed, varying their names contrary to their Natures: So if one be a Coward, he is called *Leo*; if a Tyrant, *Clement*, if an Atheist, *Pius*, or *Innocent*; if a Rustick *Urbanus*; and so of the rest.

Sextus the Fourth, brought in Beads, and our Ladies Psalter.

Sergius the Third, instituted the bearing about of Candles, for the Purification of the Blessed Virgin *Mary*.

Celestine the Second, was the inventer of that mad kind of Cursing by Bell, Book, and Candle.

Sergius the Fourth, was the first, that on *Christmas-Night*, with divers Ceremonies, Consecrated Swords, Roses, or the like, which afterward are sent as a Token of Love and Honour to such Princes as they love best. *Leo* the tenth, sent a Consecrated Rose to *Frederick* Duke of *Saxony*, desiring him to Banish *Luther*. The like did *Clement* the seventh to our *Henry* the eight, for writing

writing against *Luther*. *Paul* the third, sent an hallowed Sword to *Julius* the fifth of Scotland, when he began the War with our *Henry* the Eighth.

Boniface the eight, instituted the Roman *Fabile*, and decreed that it should be Solemnized every Hundred Years; but by *Clement* the sixth, it was brought to fifty.

Clement the fifth, first brought in Pardons, and Indulgencies, and such-like Trumpery. In the Opinion of some Protestants, but the Popish Priests make great Earning, get vast Sums by these Pious Frauds.

Q. What number was most fatal to Rome?

A. The 6 number according to this Verse.

Sextus Tarquinus, Sextus Nero, Sextus & isto
(*Scilicet Papa Alexander 6.*)

Semper sub sextis perdita Roma fuit.

What to her names or numbers to her won.

In the sixth, still she lost, was Rome undone.

Q. Why is Rome taken to be Babylon mentioned in the Revelations?

A. Because it is said there, that the Whore thereof sitteth on a Beast with seven Heads, which cannot so properly be understood of any place as this, being built upon seven Hills, namely; 1 *Palatinus*, 2 *Capitolinus*, 3 *Viminalis*, 4 *Aventinus*. 5 *Esquilinus*, 6 *Catius*, 7 *Quirinus*; governed by seven Kings, viz. 1 *Romulus*, 2 *Numa*, 3 *Annus Martius*, 4 *Tullus Hostilius*, 5 *Tarquin Priscus*, 6 *Servius Tullus*, 7 *Tarquin superbus*; And acknowledging several sorts of Rulers, 1 Kings, 2 Consuls, 3 Decemviri, 4 Tribunes, 5 Dictators, 6 Emperors, and 7 Popes.

Q.

Q. How many times hath Rome been taken by Foreign Nations?

A. Ten.

1. By the *Gauls*, under the Conduct of *Brennus*, the Brother of *Belinus* King of *Britain*,

2. By *Alarick* King of the *Gothes*, who Conquered *Rome*, *Campania* and *Naples*.

3. By *Genseric* King of the *Vandals*, a People which inhabit the Country now called *Swethland*.

4. By *Totila* King of the *Gothes*.

5. By *Odoacer* King of the *Heruli*, who drove *Augustus* out of *Italy*, and twice in thirteen years laid the Country desolate.

6. By *Theodoricus* King of the *Gothes*, called by *Zeno* the Emperor to expel *Odoacer*.

7. By *Gundebal* King of the *Burgundians*, who having ransacked all *Italy*, returned home leaving the *Gothes* in possession of the same, who after they had continued there seventy two years, were at last subdued by *Belisarius* and *Narfes*, two of the bravest Captains that served the Roman Emperors. This *Belisarius* was a true Example of the mutability of Fortune, who having served his Country in great Command for many years, was at last brought to that necessity, as to stand by the high-way-side and beg, *Dare obulum Belisario, Give a half-penny to Belisarius*.

8. The eighth time was by the *Moors* and *Sarazens*, followers of *Mahomet* his Law, *Gregory* the fourth being Pope.

9. By *Henry* the fourth, Emperor of *Germany*, *Gregory* the seventh being Pope.

10. By *Charles* Duke of *Burbon*, Anno 1528. in which *Rome* suffered more than by the siege and sack.

sacking of the most barbarous Nations, Clement the seventh being then Pope.

Q *How many Natural Languages, or Mother-Tongues, are spoken in Europe?*

A. Fourteen.

1. Irish, spoken in *Ireland*, and the West of *Scotland*.

2. British, in *Wales*.

3. Cantabrian, or *Biscany*, nigh unto the Cantabrian Ocean, and about the Pyrenian Hills.

4. Arabique; in the Mountains of *Granada*.

5. Finnique, in *Finland* and *Lapland*.

6. Dutch (though with different dialect) in *Germany*, *Holland*, *Denmark*, *Sweetland*, and

7. Canchian, which the East-Friezelanders (or Canchi) speak amongst themselves; for to Strangers they speak Dutch.

8. Slavonish, of great extent and use, especially in the Turkish Countries.

9. Illirean, on the East-side of *Istria*, and the Isle of *Veggin*.

10. Greek.

11. Hungarian.

12. Epirotique, in the Mountanous parts of the Kingdom of *Hungary*.

13. Jaxygian on the North-side of *Hungary*, between *Danubius* and *Tibiscus*.

14. Tartarian, in the *Taurica*, *Chersonessus*, and European Seats of that People.

Besides these Fourteen Languages, there is another used generally in most Countries of Europe, called the *Canting* Tongue, or Language, and spoken by a company of stout Rogues, Vagabonds, and Gypsies, which are divided into these eighteen sorts of the Male kind.

- 1 An Upright-man.
- 2 A Ruffler.
- 3 An Angler.
- 4 A Rogue.
- 5 A wild Rogue.
- 6 A Prigger or Prancer.
- 7 A Palliard.
- 8 A Frater.
- 9 A Quire Bird.
- 10 An Abraham Man.
- 11 A VVhip-Jack.
- 12 A Counterfeit Crank.
- 13 A Dummerar.
- 14 A Jack-man.
- 15 A Parrico.
- 16 An Irish Toyl.
- 17 A Swigman.
- 18 A Chynchin Co.

Of all which I shall give you a short Description ; and first, the *Upright-man* is the chief or Prince of the rest, who commonly walks with a short Truncheon in his Hand, which he calls his *Fitchman*, he claims a share of whatsoever is gotten by any others, and can command any of their *Morts* or *Doxes* to leave another Man, and to lie with them.

2. *Rufflers*, are such as go under the pretence of Maimed Soldiers, Robbing Country People that come late from Markets, exacting also Tribute of the other inferior sorts of Rogues.

3. *Anglers*, are such as with a Rod having an Iron hook at the end of it, Angle at Mens Windows about Midnight, where all is Fish that comes to net ; in the day time they beg from House to House, to spie where to plant their designs,

designs, which at Night they put in Execution.

4. *Rogues*, whose very name denotes their Natures, they have Fingers as nimble as the *Upright-men*, have their Wenches and Meeting-places, where whatsoever they get, they spend; and whatsoever they spend, is to satisfy their lust. Their Company is dangerous, their Lives detestable, and their Ends miserable.

5. *Wild Rogues*, are such as are begotten of *Rogues*, and marked for Villains in their swadling-Clouts, which all their lives after they put in practice.

6. *Priggers of Prancers*, are Horse stealers; for to *Prig* in the Canting Language, signifies to steal; and *Prancer* signifies a Horse. These have their Female spies, that survey Meadows, and Closes, whereby the better to take their Prey.

7. *Palliards*, who are also called *Clapper-dungeons*, are such as with their *Morts* beg from door to door; who to draw the greater pity towards them, with *Arsenick*, draw Blisters on their Legs, which at their pleasure they can take off again.

8. *Fraters*, are such as with a counterfeit Patent, beg for some Hospital or Alms-house; they are dangerous Persons for any to meet alone, by reason of the frequent Roberies which they commit.

9. *Quire-Birds*, are those who have sung in such Cages as *Newgate*, or some Country Goal, who having got loose, fall to their old Trade of roguing and thieving again.

10. *Abraham-men*, are those we call Tom of Bedlams, terrible enemies to Poultry-ware, shifting

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ing their Wenches oftner then most People shift their Linnen.

11. *Whip-jacks*, are counterfeit Mariners, who talk of nothing but fights at Sea, Piracies, Drownings, and Ship-wracks; they are very expert in Robbing Booths at Fairs, which they call *Heaving the Booth*, they have always about them a counterfeit License, which they call a *Gybe*, and the Seals to it *Farks*.

12. *Counterfeit Cranks*, are such as counterfeit the Falling-sickness, to kindle in Men the greater compassion, foaming at their Mouths, which they do by conveying a piece of white Soap into one corner of their Jaws, that causeth the froath to come boyling forth.

13. *Dummers*, are those that dissemble Dumbness, making a strange noise instead of Speech, to move Peoples charity towards them.

14. *Jack-men*, are such as can write and read, whose Office it is to make them counterfeit Licenses and passes, for which they are well rewarded of them.

15. *Patricos*, are their Priests, every Hedge is his Parish, and every wandering Rogue and Whore his Parishoners; the service he says is only the marrying of couples, the solemnities whereof is thus; The parties to be wedded find out a dead Horse, or any other beast, and standing one on the one side, and the other on the other; the *Patrico* bids them live together till Death them part, and so shaking hands the Wedding is then ended.

16. *Irish-Toys*, are such as carry Pins, Points, Laces, and such-like Wares about, who under the pretence of selling such Commodities, commit many villanies as it were by Warrant.

17. *Swig-men*, are such as we call *Pedlars*, who carry a pack at their Back, and are little different from the *Irish Toyls*.

18. *Kynchin-Coes*, are little Boys, whose Parents (having been Beggars) are Dead, or else such as have run away from their Masters, and instead of a Trade to live by, follow this kind of life to be lase by. These *Kynchins*, the first thing they do, is to learn how to *Cant*, and the only thing they practice, is to creep in at Windows, and Celler doors.

Of the Women-kind, there are only these seven several sorts.

- 1 *Glymmerers*.
- 2 *Bawdy Baskets*,
- 3 *Autem Morts*.
- 4 *VValking Morts*.
- 5 *Doxies*.
- 6 *Dels*.
- 7 *Kynchin Morts*.

1. *Glymmerers*, are such as Travel up and down with Licenses to beg, because their Houses have been consumed with Fire; they shed great store of tears at the mention of their losses, and tell a lamentable story, how the Fire destroyed their Barns, Stables, and out-houses, to move the People to the greater Charity. These *Glymmerers* are defended by the *Upright-men*, who never walk along with them, but keep aloof off.

2. *Bawdy-baskets*, are such as walk about with Baskets on their arms, wherein are Pins, Needles, Laces, &c. under the pretence of selling which they steal Linnen, Pewter, or what comes next to their hand,

3. *Autem Mortis*, are such as are married, being always attended with Children, whom they employ to pilfer away what they can light on, which in their Language they call *Nilling of the Ken*.

4. *Walking Mortis*, are such as pretend themselves to be Widows, travelling about from County to County, making Laces upon Staves, Beggars-Tape, or the like: they are subtle Queans, hard-hearted, light-finger'd, cunning in dissembling, and dangerous to meet, if any *Ruffler* or *Rogue* be in their company.

5. *Doxes*, are such as are neither Maids, Wives, nor Widows; they will for good Victuals, or a small piece of Money prostitute their Bodies, are common Pick-pockets, and oftentimes secret murderers of those Infants which are begotten of their Bodies.

6. *Dels*, are young Wenches, ripe for the act of Generation, but as yet not spoil'd of their Maiden-heads, which is commonly done by the *Upright-men*, and then they are free for any of the Brotherhood.

7. *Kynchin Mortis*, are Girls of a year or two old, which the *Mortis* their Mothers carry at their Backs in their *Slates* (which in the Canting Tongue are Sheets) if they have no Children of their own, they will steal them from others, and by some means disfigure them, that by their Parents they shall never be known.

Q. *Wherein are Beggars and Rich Men alike?*

A. In the Grave; which made *Diogenes* to say, being searching in the Charnel-house amongst the dead Skulls; that he could find no difference betwixt the Skull of King *Philip* and another Mans;

All in the Grave alike are made,

The Scepter, and the Sythe and Spade.

Q. What would become of a great sort of Men, if every one were served in their kind?

A. A number of Taylors would be damn'd for keeping a Hell under their Shop-board: Many Broakers would make their Wills at Tyburn, if the searching for Stollen Goods which they have received, but once come amongst them. Two parts of the Land should be whipped at Bridewell for Letchery, and three parts be set in the Stocks for Drunkenness.

Q. Wherein hath the Beggar a privilege over Great Persons?

A. In that he cannot fall lower then he is; where-as the Great Man is subject to that of the Poet.

*In ways to Greatness think on this,
That slipp'ry all Ambition is.*

Q. What was the Dyet of former Ages, in those days which were called the Golden Age of the World?

A. They catch'd not their Surfeits with eating of Capon, Partridge, and Pheasant, their Dyet was Apples, Roots, Nuts, Dates, Figs, &c. and sometimes for Rarities, Butter, Cheese, and Eggs; and for Drink instead of Sack, Claret, Muscadine, Ippocras, Mum, Beer or Ale, their Beverage was the cool streams distilling from some uncorrupted Fountain; a Description whereof we have in the eight Book of Ovids *Metamorphosis*, concerning the entertainment, which *Philemon* and *Bancus* gave to *Jupiter* and *Mercury*.

They on the Table set Minerva's fruit;

The double colour'd Olive, Endive root;

Radish and Cheese; and to the Board there came,

A dish of Eggs rare roasted by the flame:

Next they had Nuts, course Dates, and Lenten Fig,

And Apples from a Basket made of twigs.

*And Plumbs, and Grapes cut newly from the Tree,
All serv'd in Earthen Dishes Housewifely.*

*Q. What Creatures are those, some living, and
some dead, that rule all the World?*

*A. The Sheep, the Goose, and the Bee; for
the Sheep yields Parchment, the Goose Quills to
write it, and the laborious Bee brings Wax to
Seal it, as one hath wittily deliver'd in these Verses.*

*The Bee, the Goose, the Sheep,
Do so maintain the might
Of Monarchs, Kings, and States,
That wrong suppress not right:
The Bee brings Sealing Wax,
The Goose our writing Quills,
The Sheep his Parchment coat or skin,
For Deeds or dead Mens Wills.*

Where Power and Force can once prevail, they make little account of these Paper settlements; with them, Will is Law, as we see in France, all Laws, Decrees, and Edicts, signifie no more than that Prince doth please to let them; those People that are forced to Fight or pay Taxes to a Tyrant, cannot do it with much Zeal or Courage, those that Fight for the Defence of their Laws, and for the security of their Possessions, who are to have benefit in the good Success, they Fight Valiantly: Where People Fight under an unequal or tyrannical Government, they Fight coldly, as having no great hopes to excite their Courage, whether they Conquer or are Conquered, 'tis much the same to them.

*Q. What is the general saying concerning the
Italian Women?*

*A. That they are Mag-pies at the door, Saints
in the Church, Goats in the Garden, Devils in*

the House, Angels in the Streets, and Syrens in the Windows.

Q. What Passion is most prevailing over the Nature of Man?

A. Fear, of which we read, that it bath in one Night turned the Hair of the Head from black to white; but most memorable is that example of one, who was pretended to be let Blood to Death, for being Blinded, and his Arms bound, the Chyrurgeons that were about him, only saying, How bravely he bleeds on this Arm; how gallantly on that, although they did nothing to him; at last one saying, Now the Blood comes from his very Heart; when they came to unbind him, they found him lifeless, strack stark Dead with a Panick Fear.

Q. Why is Man called Microcosmus, or the little World?

A. As being the Epitome of the great Volume of Nature, borrowing from the Angels, Soul; from the brute Animals, sence; from Plants, Life; from other Creatures, bigness: But above all inferiours, is endued with that Prerogative, of casting up his Eyes to Heaven, to behold the Excellencies of the Creation; wherein other Creatures are deficient.

And where all beasts look down with groveling eye,
He gave to them looks and Majesty,
And will'd him with bold face to view the Sky.

Q. What Art is that which makes use of the vilest things in the World?

A. Physick, which makes use of Scorpions, Flies, Wasps, Serpents, ear-wigs, Toads, and such-like; nothing, though to our apprehension, never so seeming vile, but serves to some use according to that of the Poet:

There's

Q.
Counter
A.
Trees

There's nought so vile that on the Earth doth live,
 But to the earth some special good doth give;
 Nor ought so good, but strain'd from that fair use,
 Revolts from Vertue, stumbling on abuse:
 Vertue its self turns Vice, being mis-apply'd.

Q Whether is the life of a rich covetous Citizen, that swims in wealth and treasure, caring for none, nor beloved of any; or the life of a Country Yeoman or Farmer, who lives in a Mediocrity betwixt poverty and riches, yet content with his Estate; which of these two is to be preferred?

A. Better it is in solitary Woods, and in the wild Fields to be a Man among Beasts, than in the midst of a Peopled City, to be a Beast among Men. In the homely Village art thou more safe, than in a fortified Castle; the stings of Envy, nor the bullets of Treason, are never shot through those thin walls: Sound Health are drunk out of the wooden Dish, when the Cup of Gold boyls over with Poyson. The Country Cottage is neither batter'd down by the Cannon in the time of War, nor pestered with clamorous Suits in time of Peace. The fall of Cedars that tumble from the tops of Kingdoms, the ruin of great Houses that bury Families in their overthrow, and the noise of shipwrack that beget even shrieks in the Hearts of Cities, never send their terrors thither; that place stands as safe from the shock of such violent storms, as the Bay-tree does from lightening.

Q. Who are the Subjects that pay Tribute to the Country Farmer.

A. The Meadow gives him her pasture, the Trees pay custom with their Fruit, the Plough sends

sends him in Corn, the Ox bestows upon him his Labour, and the Sheep Cloaths him with his Wool.

Q. How came the famous Poet Buchanan off, when Travelling into Italy; he was for the freeness of his writing, suspected of his Religion, and taken hold of by some of the Popes Inquisitors?

A. By writing to his Holiness this Distich.

*Laus tua, non tua fraus, virtus, non copia rerum,
Scandere te fecit hoc decus eximium.*

Thus Englished.

Thy praise not fraud; thy vertue not thy store
Made thee to climb that height which we adore.

For which Encomium he was set at liberty, and being gone out of the Popes Jurisdiction, he sent to his Holiness, and desired according to his own true meaning, to read the self same Verses backward, which then runs thus,

Eximium decus hoc fecit te Scandere rerum

Copia; non virtus, fraus tua, non tua laus.

Englished.

The height which we adore, what made thee climb?

Not vertue nor thy worth; rather thy crime.

Q. What Inscription or Motto was that which Martin de Adello fixing over his Gate, by reason of false pointing of the Painter, cost him his Bishoprick?

A. Porta patens esto nulli, claudaris honesto.

Where the Painter mistaking himself, made the Comma at nulli, by which it was thus:

Gate be open to none, but shut out all honest Men.

The Pope riding that way, before Martin had corrected his inscription, taking it for a grand abuse towards him, discharged him of his Bishoprick

rick

rick, and placed another in his House; who kept the inscription still, but only added the Comma, and made it thus:

Porta patens esto, nulli claudari honesto.

Adding thereto.

Ob unum punctum caret Martinus Afello.

Gate open to the good, and shut out none;
For one poor point, all is from Martin gone.

The like fallacy was used to our King Edward the second, who being made a Prisoner by his Rebellious Subjects; to his Keeper was sent this Verse.

To seek to shed King Edwards Blood,

Refuse to fear, I hold it good,

Where his Keeper making the Comma at fear;
when it should have been at refuse, the unhappy Prince by that disloyal Legerdemain of words, lost his Life.

Q Which were the ten general Persecutions so famously known in the primitive Church?

A The first was under Nero that bloody Persecutor, and Enemy of Mankind, who set the City of Rome on Fire, and ript up his Mothers Belly to see the place of his Conception, ann. 67. The second was under Domitianus, ann. 96. The third under Trajan, ann. 100. The fourth under Marcus Antoninus, ann. 167. The fifth under Severus, ann. 195. The sixth under Maximinus, ann. 237. The seventh under Decius, ann. 250. The eighth under Valerianus, ann. 259. The ninth under Aurelianus, 278. The tenth under Dioclesian, ann. 293. Yet notwithstanding the cruel Persecutions, wherein (as one of these Fathers writeth) there were Murthered 5000 every day in the year, excepting only the first day of January,

ry, yet were they like the Camomile, the more they were trod on, the thicker they grew, and the Blood of the Martyrs proved to be the Seed of the Church.

Q. How many were the Sybils, and what were their Names?

A. They were in number 10. viz. 1 Persica, 2 Lybica, 3 Delphica, 4 Cumea, 5 Samis, 6 Hellepontiac, 7 Tiburtina, 8 Albunea, 9 Erythraea, 10 Cumana.

The first was of Persia, called *Samberta* which among other Prophecies, said, *The Womb of the Virgin shall be the Salvation of the Gentiles.*

The second was of *Lybia*, one of her Prophecies were, *The day shall come that Men shall see the King of all living things.*

The third was *Themis* fir-named *Delphica*, because she was Born and Prophefied at *Delphos*; where was the Oracle and Temple of *Apollo*; one of her Prophecies runs thus, *a Prophet shall be Born of a Virgin.*

The fourth was *Cumea*, Born at *Campagna*, in *Italy*, of whom *Virgil* maketh mention in his Book of *Aeneids*, who Prophefied, *That God should be Born of a Virgin, and converse amongst Sinners.*

The fifth was called *Samia*, Born in the Isle of *Samos*, which said, *He being rich, should be Born of a poor Virgin; the Creatures of the Earth should adore him and praise him for ever.*

The sixth was called *Hellepontiac*, Born at *Marmiso* in the territory of *Troy*, she Prophefied, *A woman shall descend of the Jews, called Mary, and of her shall be born the Son of God, his Kingdom shall remain for ever.*

The

The seventh was *Albunea*, fir-named *Tyburina*, because she was Born at *Tybur*, fifteen Miles from *Rome*; one of her Prophecies was this, *The invisable word shall be born of a Virgin, he shall converse among Sinners, and shall of them be despised.*

The eight was *Albunea*, who Prophecied, *The highest shall come from Heaven, and confirm the Council in Heaven, and a Virgin shall be shewed in the Valleys of the Deserts.*

The ninth was the famous *Erytbrea*, born in *Babylon*, who especially Prophecied a great part of our Christian Religion, in certain Verses recited by *Eusebius*; the first Letters of every which Verses being put together, make these words, *Jesus Christ, Son of God, Saviour.* These Verses are translated into Latin by *St. Augustin*, *Lib. 11. Cap. 25. of The City of God*, where they may be read at large, and are excellently well translated by *Sir John Beaumont*, where they may be found amongst his Poems.

The tenth was called *Cumana*, from the name of the place where she lived; she Prophecied, *That he should come from Heaven, and Reign here in poverty.*

This last Sibyl is affirmed to be she, who writ the Nine Books of the Sibyls, which were by an old Woman presented to *Tarquinius Superbus*, demanding for the same a great sum of Money, which he being unwilling to pay, the Old Woman burnt three of them before his Face, requiring as much Mony for the other six, which being denied, she also burned three more of them, asking as much for the three remaining as for the rest; at which he being amazed, gave it, and the old

Trot vanished. These Books contained manifest Prophecies of the Kingdom of Christ, his Name, his Birth, and Death. They were all afterwards burned by the Arch-traitor *Stilico*, so that those Prophecies which are now extant, are only such as are extracted out of others Writings, wherein mention of them was made.

Q. What is the difference betwixt saying nothing, and doing nothing?

A. The Poet will tell you in these Verses.

*Little or nothing said soon mended is,
But they that nothing do, do most amiss.*

Q. What may Law in the abuse thereof, fitly be compared unto?

A. To a Thicket of Brambles, into which by Tempest the poor Sheep being driven from the Plains, come there for refuge, and lose their Fleeces; or like to the Spiders Web, in which the little Flies are caught, but the great ones break through with ease.

Q. Wherein did the old Romans shew the love that they bear unto Vertue?

A. In erecting a Temple to Honour, into which none could come, but he must first pass through the Temple of Vertue; to signifie, that those that trod in the paths of Justice and Vertue, should at last be crowned with Honour and Dignity.

Q. Wherein consists the praise of a Country life?

A. The Country-man is thrice happy in this, that he plays not with his wings in the golden Flames of the Court, nor setteth his Foot into the busie throngs of the City, nor runneth up and down in the intricate mazes of the Law; but resting contented in the Winter to sit by a Coun-

try

try Fire, and in the Summer to lay his Head on the green Pillows of the Earth; where his Sleep is soft Slumbers, and his waking pleasant as Golden Dreams: His highest ambition is to get up unto the Mountains, where he thinks himself a petty King, the greatest Trees standing trembling before him, to do him Reverence, which he calleth his Nobles, on each side of him, he beholdeth Ranks of Oaks which he counteth his Guards, the Willows that bend at every blast, he counteth his Flatterers, and the Vallies humbled at his Feet, he termeth his Slaves. No Prince in the World keeps more skilful Musicians, the Birds are his Consort, and the Wind Instruments they play upon, yield ten thousand several tunes.

Thus doth he rest secure, whilest he doth lie,

Too low for Envy, and for Scorn too high.

Q. Who are the most proud and imperious of all others?

A. Such as have been raised from the Dung-hil to some Preferment, according to that old Proverb of ours, Set a Beggar on Horse-back, and he will ride to the Devil; with which agreeth that of the Poet:

None looks to be accounted,

More than a Beggar mounted.

Q. What is the difference of Valour in several Persons?

A. Some are truly Valorous, and those are such who will nobly Engage in a just quarrel; others are Cowardly Valorous, to which alludeth the Proverb, Make a Coward Fight, and he will kill the Devil, and to this purpose we have a Story of a Gentleman that kept a Welsh-man to his Man: It so fortun'd, that as they rid abroad they

they were set on by two Thieves ; The Gentleman defended himself for a good space, while his Man stood still looking on, but offering no help to his Master : At length the Gentleman having received some Wounds, was forced to yield, and deliver up his Money to the Thieves, and withal, requested them, that since his Man would not Fight, he yet might receive some of the blows, and therefore desired them to give him three or four good stroaks over the Back : This was no sooner desired, but as readily granted, and as soon performed : But Taffy feeling the smart of the blows, his welch Blood was soon up, he thunders lightning and revenge upon them, disarms one of the Thieves, and with his Sword deeply wounds the other, so that in a little space they both became the objects of his Mercy, the Money they received is re-delivered, and upon their knees they ask pardon. The third are such as are only Valiant in their Drink ; of which last the Poet thus writes :

Who only in his Cups will fight, is like,

A Clock that must be oyl'd well e're it strike.

Q. How many veins are there in the Body of a Man ?

A. As many as there are days in the Year, according as it is set down in this Verse.

For that in us all things may vain appear ;

We have a Vein for every day in the year.

Q. How many Bones are there in a perfect Man ?

A. 284. which are thus singly collected ; in the Head forty nine, in the Breast fifty seven, in the Arms and Hands sixty one, in the Feet sixty ; in all 284. according to the Poet.

The Bones which do support our earthly Tower,
Are numbered two hundred eighty four.

Q. How many Teeth hath a Man, according to the Poets.

A. *Sunt homini dentes triginta duo comedentes.*
The Grinders which in time are said to cease,
Are numbred thirty two at best increase.

Q. Which were the most famous Tyrants in their time?

A. 1. Nero, a Heathen Roman Emperor, who commanded Rome to be set on fire, and then accused the Christians for doing it, he also most unnaturally caused his Mothers Belly to be ript up, that he might see the place of his Conception.

2. Caligula, another Roman Emperor, who wished that all the People of Rome had but one Neck, that he might strike it off at a blow.

3. Phalaris, a Tyrant of Agrigentum in Sicily, for whom Perillus made a Brazen Bull, into which, those who he intended to Torture were put, a Fire being made under it, the extreimity of the Heat, causing them to roar out, made the Brazen Statue to bellow like a Bull; the Tyrant (only just in this) causing Perillus to hanel it first himself, upon which Ovid thus writes.

Nec enim lex justior ulla,

Quam nec in Artifices arte perire sua.

Most just it is, a Man should be tormented,
With that which first his cruel wit invented.

4. Dionisius, a King of Sicily, whose Tyrannies were so odious, that there were continual execrations poured on him, only one old Woman prayed for his Life, who being asked the cause, made answer, that she knew his Grand-father to have been bad, and after by Prayers they had obtained

obtained his Death, his Son succeeded far worse than the Father : and after their Curses had also prevailed over him, came the present Tyrant, worse than either, for whose Life she was resolved to pray, lest after his decease the Devil himself should come amongst them.

Q. Why do great Persons bear themselves up high over their inferiors, seeing we are all made of one mould ?

A. Because too much familiarity breeds contempt, the Eagle scorns to meddle with the Kite, the Lyon with the Mouse ; to contend with an ignoble Enemy is an act inglorious, and to conquer them, almost as much dishonor, as by them to be overcome.

Q. Wherefore do the Jews break the Glass in which the Bride, and Bridegroom drink.

A. To admonish them that all things in this World are transitory and brittle as the Glass, and therefore they must be moderate in their pleasure and desire.

Q. What custom had they of Bxotia in Greece ? concerning the marriage of their Daughters ?

A. When the Bride was carried home to her betrothed Husband, they used to turn before the door the Axel-tree of the Coach in which she came thither ; giving her by that Ceremony to understand, that she must restrain her self from gadding abroad, and that being now joyned to an Husband, she must frame her self to live and tarry with him, without any thought of departure.

Q. Wherein is a good Wife compared to a Snail ?

A. Because she carries her House on her head, but a bad wife makes her Husband headed like a Snail.

*I know not which lead most unnatural lives,
Horn-headed Husbands, or light wag-tail'd Wives.*

Q. Whether is better, Wealth or Wit?

A. This may be resolved by several circumstances, that folly is the hatefullest thing in the World; a Man without Wisdom is but a moving block, and though adorned with golden Trappings, his long Ears will shew him to be an Ass; for folly in a Man's Breast, like the sin of Murder, will not be hid.

Q. Why do rich Men love more fervently than poor Men?

A. Though some do say, that in Love there is no lack, yet when once Wealth, Loves fuel is spent, we oftentimes see Love thereby is also extinguish'd, according to that of the Poet:

*Love is maintain'd by Wealth when all is spent,
Adversity then breeds the discontent.*

Q. What four things be those that be grievous to ones Eye sight.

A. 1. Smoke out of the moist Wood.

2. Wind in a Storm.

3. An empty Purse.

4. To see our Enemies fortunate, and our Friends unhappy.

Q. Why d d Apelles paint Cupid with these words, Spring-time and Winter?

A. By these two Seasons, he representeth the Prosperities and Adversities that wait on Lovers.

Q. Why do they use to paint Cupid bare-headed?

A. To signifie, that betwixt true Lovers there should be nothing covered or concealed.

Q. What are the attendants on Love?

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Q. What are the attendants on Love?

A.

A. Pleasure, Travel, Sweet, Bitter, War, Peace, Life and Death.

Q. *What are the Joys of Love?*

A. Plays, Sweet Sleeps, Soft Beds, Ravishing Musick, Rich Perfumes, Delicious Wines, Costly Banquets, Wanton Refreshing, and such other soft and ravishing contents.

Q. *Why do the Poets bestow Arrows upon Cupid?*

A. To signifie how desperately Love wounds.

Q. *Why are the Lips moveable?*

A. For the forming the Voice and Words.

Q. *Why do some Stammer and some Liss?*

A. By reason of the shrinking of the Sinews, which are corrupted by Flegm.

Q. *Why are we colder after Dinner than before?*

A. Because that the natural heat retireth to the Stomach to further Digestion.

Q. *What reply was made to him that said he did not use to give the Wall to every Cox comb.*

A. But I do Sir, and so gave him the Wall.

Q. *What are the outward Signs of the Body, to judge of the inward disposition of the Mind?*

A. A Head sharp, and high crown'd, imports an ill affected Mind, tallness of Stature, dulness of Wit, little Eyes, a large Conscience, great Ears, a kin to *Midas*, an Als, spacious Breasted, long Liv'd, smooth Brows, without Sorrow, Liberality, a beautiful Face, denotes the best Complexion, soft Flesh, to be the most apt and wise to Conceive.

Q. *What will never be out of Fashion?*

A. The getting of Bastards.

Q. *Why do some Men love Wenches better then their Wives?*

A. Because stolen Pleasure seems sweetest.

Q.

Q. Why are Women smoother then Men ?

A. Because they have the helps Nature, to expel those superfluities, that remain in Men.

Q. What People are those that have but one day and one Night in their Year.

A. Those that live under the Pole Artic: For the Sun never riseth in the Horizon twenty four degrees, nor comes under, so they have six Signs above and six beneath it.

Q. What said the Fellow to the Chandler that had a gross of Candles stolen from him ?

A. Take not your loss to Heart friend, there is no question but they will be brought to light.

Q. What is the Mystery of Greatness.

A. To keep Inferiors ignorant. 'Tis also an Engine in Priest-craft to keep the People Ignorant, which they term the Mother of Devotion, and instead of setting Matters difficult, to be understood in a clear light, they fold them up in Mystery; 'tis the like in too many, in Quacks, Lawyers, Physicians, &c. to draw more Money to their own Pockets.

Q. Why do some Mens Hair curl ?

A. Because of the hot and dry temperament of their Persons.

Q. Why do gelded animals grow more fat than others ?

A. Because they do not lose their better Humours in following the Females.

Q. Why should a Man chuse a little wife ?

A. Because too much of one thing is good for nothing.

Q. What said the Lady to the Gentleman, that often used that Protestation, that he would Pawn his Soul on it ?

A.

A. She desired him to bring another Pawn, for she greatly feared that was forfeited already.

Q. *Why doth one gape when another gapes?*

A. There is no other reason to be given, but that of a Sympathy of Imagination, when another Man gapes.

Q. *Why do we see our Breaths in the Winter and not in the Summer?*

A. Because in the Summer the exterior air is more subtil, and our Breath spreads with such an attenuation, that it cannot be perceived; whereas in the Winter, the Air being more thick and gross, it keeps it self more united in its Issuing to resist the coldness of the Air.

Q. *Why is the Language of a Scold most moving?*

A. Because no Man in his Wits will tarry to hear her.

Q. *Whose Cock, whose Dog, whose servant may be kept at the cheapest rate?*

A. The Millers Cock, the Butchers Dog, and the Inn-keepers Servant.

Q. *What said the Tylor to his Man when he fell through the Rafters of the House?*

A. He liked a fellow that went through with his work.

Q. *What said the Captain when his Leg was shot off, and they cryed for a Chyrurgeon?*

A. No Chyrurgeon, says he, a Carpenter, a Carpenter.

Q. *What said one that perceived a Fellow in Bedlam more distracted than the rest; Sir, were you ever Married;*

A. Married quoth he, looking stedfastly upon him, I was never yet so mad.

Q.

Q. VVhat said the fellow that had lost one of his Ears for his former Fact, and was, for another Crime condemned to lose the other?

A. What a pox, said he, am I bound to find Ears for every Sessions.

Q. VVhat answer did the Taylor's Boy give to him, that when he presented him with his Masters Bill, said, that he was not a running away?

A. That though he were not running away, his Master must, if he paid him not.

Q. VVhat answer was given to him, that dissuaded one from marrying a wife, because she was no wiser?

A. I desire said he, my wife should have no more wit, then to be able to distinguish my Bed from another Man's.

Q. VVhy do we Sleep better on the Right side than on the Left?

A. Because the Lungs, do then lie more remote, and cover the Heart, which is on that side under the Pap.

Q. VVhy are women said to be the weaker Vessels.

A. Because there are so many of them crackt.

Q. VVhat said the Gentleman to the Thief, when he was wak'd by chance, and heard him breaking in?

A. My Friend, it is your best course, to tarry till an hour or two hence, for I am now awake.

Q. VVhat answer did the poor Schollar give to the Beggar, that said he had a License to Begg?

A. That Lice he might have, but Sence he had none, to beg of a poor Schollar.

Q. Can you in few words give an illustration or description of the Body?

A.

A. Yes, the Body is the dwelling of the Soul, the eyes are the Windows of the Soul, the Brows, the Portals of the Mind, the Ears the interpreters of sounds, the Lips, the Leaves of the Mouth, the Hands, the work-men of the Body, the Heart the Receptacle of Life, the Lungs the Bellows of the Air, the Stomach, the orderer of Meat, the Bones. the Strengtheners, and the Legs the Columns of the Body.

Q. Why do drunken Men think that all things turn round about them ?

A. Because the Spirits that serve the Sight, are mingled with the Vapours of the Drink ; which with too much heat, causes the Eye to be continually moving.

Q. Wherefore are the Morning Studies best ?

A. Because the Spirits are more free after their repose, and the Brain and Organs of the Body, are discharged of the Fumes and Vapours that arise from nourishment, the digestion being finished.

Q. In what place of Europe is it where Barrels are so much preferred before the Bar ?

A. Hamburg in Germany, in which Town are 777 Brewers, and but one Lawyer : The reason why there is such a disproportion between the number of Brewers and Lawyers, is because their differences are sooner divided over a Can than by course of Law : Thus strong Beer which in some Countries breeds quarrels, here ends them, and where strife ceaseth, there is little need of the Lawyer. It is here that Trade and Manufactures are encouraged, the Customs are not one tenth part of those in England, and they value one Industrious Trader, or Ingenuous Artificer more than ten Lawyers, Physicians, or Apothecaries, which they say,

say, bring not so much Advantage to their State, as Traders and Manfuacturers do ; it were happy if *England* would imitate them in this last, and Compose their differences by Neighbourly Arbitrations.

Q. VVhat Man of all others is most worldly miserable ?

A. He who having once sat on the top of Fortunes wheel, is after by the blind Goddess brought to want and penury, according to that of the Poet.

Adversity hurts none, but only such,

VVhom whitest Fortune dandled has too much.

Q. VVho is the Father of all lies and untruths ?

A. We read in the Scripture that the Devil is the Father of lies, to which we may add as a second cause, wide mouth'd tatling Fame, according to that of the Poet.

Error by error, tales by tales great grow ;

As Snow-balls do, by rousing to and fro.

To which also we may add that of *Ovid*.

The thing false told, grows great as it would burst,

And every one adds second to the first.

Q. VVhat is the Character that one giveth in his censure of several Kings in Europe ;

A. That the Emperor of *Germany*, is *Rex Regum* ; because he hath under him such a number of *Reguli*, or free Princes ; the King of *Spain*, *Rex Hominum*, because of his Subjects reasonable Obedience ; the King of *France*, *Rex Asinorum*, because of their infinite Taxes and Impositions ; and the King of *England*, *Rex Diabolorum*, because of his Subjects often Insurrections against, and Depositions of their Princes. Yet these tumultuous Actings, are rather to be ascribed to the
Arbi-

Arbitrary proceedings of many of those Kings, who by evil insinuations of Court-flatterers have gone beyond the limits of the Laws (which with English-men are accounted sacred) as King *John*, *Henry III.* *Edward II.* *Richard II.* *James II.* These Kings carrying on their illegal incroachments by bad Ministers and force; have been brought at last, either to forego their incroachments, and to suffer those their evil Ministers to be punished by the Laws, or to be deposed themselves: But those Kings that passed by these Flatterers and evil Ministers, and Ruled by the known Laws, as *Henry I.* *Edward I.* *Edward III.* *Henry V.* and Queen *Elizabeth*, were the most fortunate and redoubted Princes abroad, and most endeared and beloved at home. And no People in the World are more prodigal and free of their Blood and Estates for the Service of the King that Ruleth according to the Laws: And thus they have hitherto preserved their Laws and Liberties, whereby they are the freest People in *Europe*.

Of the River Nilus in Egypt.

It is uncertain where this famous River hath its Head or Fountain, whether in the Mountain of the Moon, or the Lake *Zembre* in *Aethiopia interior*: But certain it is, that it runneth in one continual Channel, till it washeth the mid-land of *Egypt*, having in the mean space several *Cataracts*, which is a great fall of the waters that maketh such a hideous noise, as not only deafeth the By-dwellers, but the Hills also shake with the sound, as *Lucan* hath it.

*Cuncta trenunt undis, & multo murmure montes,
Spumens invictis albescit fluctibus amnis.*

The

The noise the Mountains shakes, who roar in spight,
To see th' unvanquish'd waves cloath'd all in white.

Before it taketh its influx into the Sea, it divideth it self into seven Channels or Mouths, namely, 1. *Heracleoticum*, 2. *Bolveticum*, 3. *Schanitium*, 4. *Patinicum*, 5. *Mendesium*, 6. *Caniticum*, 7. *Pebusiacum*. This *Nilus* from the 15 day of *June*, swelleth above his Banks the space of forty days, and in as many more, gathereth his waters again to their proper bounds. If it flow not to the height of fifteen Cubits, then the Earth is deficient in her increase for want of moisture; and if the waters surmount the superficies of the Earth, more than seventeen Cubits, then like a drunken Man it cannot produce its natural Operations, as having its Stomach (as it were) over-laid, and surcharged with too much Liquor: But if the mean be granted, no Country can brag of such abundance; whereof the aforesaid *Lucan*.

*Terra suis contenta bonis, non indigina mortis,
Aut Jovis, in solo tanta est fiducia Nilo.*

The Earth content with its own wealth, doth crave,

No Foreign Mars nor Jove himself; they have
Their hope's alone in *Nilus* fruitful wave.

During this Inundation, the Beasts and Cattel live on the Hills, and in the Towns, to which they are before hand driven; and there are till the decrease of the waters foddered. As for the Towns and Villages, they stand all on the tops of the Hills, and at the time of the Flood appear like so many Islands; Commerce and Entercourse is not a jot diminished, for small Boats supply the places of Horses and Cammels, transporting safely

ly and speedily the Market-men and their Commodities from one Town to another. Now besides the fertility, the second Commodity ariseth from this Inundation of the Nile, viz. the health it bringeth with it; for the Plague which here often miserably rageth, upon the first day of the Flood doth instantly cease, insomuch that whereas 500 die in Cairo the day before, the day following there dyeth not one; a third strangeness in this River is, that keeping its waters together, it changeth the Colour of the Sea, farther into the *Mediterranean* than the Sea can thence be discerned. A fourth Miracle is, that not in fruit only, but in producing live Creatures also, it is even to wonder fruitful, according to *Ovid*:

*Namque ubi discernit madidos septemfluvii agros
Nilus, & antiquo, sua flumina redidit alveo;
Plurima Cultores versis animalia plebis*

Inveniunt——

For when the seven Mouth'd Nile the Fields forsakes,

And to his ancient Channel him betakes,
The Tillers of the Ground live Creatures find
Of sundry shapes, i'th Mud that's left behind.

This River is in length almost 3000 Miles, being the only River of *Ægypt*, and is for its varieties sufficiently famous all the World over.

Of the Fortunate Islands.

The Air of those Islands is reported to be of that singular temperature, and the Earth of that fruitfulness, that the Husbandmen have their Harvest in *March* and *April*. Here all good things do abound useful or delightful for the Life of Man, plenty of Fruits, store of Grapes, the Woods, and Hedges bringing forth excellent Apples of their

their own accord. The Grass being Mowed down, in five days space will grow up to the length of a Cubit ; the Ground is so fertile, at *Christmas* they have Summer, and all Fruits ripe. The Earth yields her Fruit five or six times a year ; the mountains are always beautified with variety of Flowers, the Trees and Hedge-rows evermore Green, Dame *Flora* hath here her continual habitation, and *Ceres* therein a continual Mansion : In their sowing every two Grains bring forth a thousand.

Q. *How many Kings did formerly Reign in these Countries, whereof our now redoubted Sovereign King William the Third is Monarch ?*

A. In *England* it self were seven, during the time of the *Saxon* Heptarchy ; which were,

1. The Kingdom of *Kent*, containing *Kent* only, begun by *Hergist* the *Saxon* Captain, and ending in *Baldred*, having a Succession of eighteen Kings, and the continuance of two hundred forty and two years.

2. The Kingdom of the *South-Saxons*, containing *Suffex* and *Surrey*, begun by *Hella*, and ended in *Aldine* ; having a Succession of Seven Kings, and the continuance of one hundred and twelve years.

3. The Kingdom of the *East-Angles*, containing *Norfolk*, *Suffolk*, and *Cambridge-shire*, begun by *Uffa*, and ended in *Edmond* the Martyr ; the Kings thereof, were in number seventeen, and the continuance of the Kingdom three hundred seventy six years.

4. The Kingdom of the *Northumbers*, containing *York-shire*, *Lanca-shire*, *Richmond-shire*, *Durham*, *Cumberland*, *Westmorland*, *Northumberland*,

and so to *Edenburgh*, begun by *Ida* the *Saxon*, and continued under the Succession of twenty three Kings, when it was subdued by the *Danes*, having lasted four hundred and nine years.

5. The Kingdom of the *East-Saxons*, containing *Essex* and *Middlesex*, begun by *Sebert* and ended in *Suthred*; was governed by seventeen Kings, and lasted two hundred ninety three years.

6. The Kingdom of *Mercia*, containing *Huntington-shire*, *Buckingham-shire*, *Bedford-shire*, *Hartford-shire*, *Rutland*, *Northampton*, *Leicester*, *Lincoln*, *Nottingham*, *Darby*, *Worcester*, *Warwick*, *Stafford*, *Chester*, and *Shrop-shire*; It begun by *Penda*, and ended in *Cenolple*, having a Succession of eighteen Kings, and continued about two hundred and ten years.

7. The Kingdom of the *West-Saxons*, containing, *Cornwall*, *Devon-shire*, *Somerset-shire*, *Wilt-shire*, *Hamp-shire*, *Dorset-shire*, and *Berk-shire*; begun by *Cerdicus*, and in process of time, Conquered all the other six; *Egbert* the seventeenth King hereof being sole Monarch of all *England*.

In *Wales* was three Kingdoms, viz. *North-wales*, *Powisland* and *South-wales*.

1. *North-wales* contained the Shires of *Mario-neth*, *Denbigh*, *Flint*, *Carnarvan*, and the Isle of *Anglesey*; it had a Succession of eleven Kings, and continued for the space of four hundred and five years.

2. *Powisland* containing *Montgomery*, the greater part of *Radnor-shire*, and part of *Shrop-shire*, this was but a small Kingdom, and was in part tributary to the Princes of *North-wales*.

3. *South-*

3. *South-wales*, which contained the Shire of *Brecknock*, *Carmarthen*, *Glamorgan*, *Pembroke*, and *Cardigan*, it was governed by ten several Princes, and maintained its liberty about the space of three hundred years.

In *Ireland* were five Kingdoms, which are now the same which we term the five Provinces, viz.

1. *Munster*, containing the Counties of *Kerry*, *Waterford*, *Desmond*, *Cork*, *Tepperary*, and *Holy-Cross*.

2. *Connaught*, divided into the Counties of *Maio*, *Twomond*, *Galwey*, *Slego*, *Rescoman*, and *Letrim*.

3. *Ulster*, containing the Counties *Louth*, *Cassan*, *Fermanog*, *Down*, *Monaghan*, *Armagh*, *Antrim*, *Tir-connel*, *Colran*, and *Tiroen*.

4. *Meth*, divided into the Counties of *East-Meth*, *West-Meth*, and *Long-ford*.

5. *Lemster*, containing the Counties of *Kilkenny*, *Caterlogh*, *Kildare*, *King's-County*, *Queens-County*, *Wexford*, and *Dublin*.

Scotland had formerly two Kings, whereof one was of the Scots, the other of the Picts: Besides these, there was a King of the *Isles* of *Scotland*, and one of the *Isle* of *Man*, and *Henry* the sixth created *Henry Beauchamp* Earl of *Warwick*, King of the *Isle* of *Weight*: So that Reckoning seven Kings in *England*, three in *Wales*, five in *Ireland*, two in *Scotland*, and three in the other *Islands*, and you will find the whole number to amount to twenty Kingdoms.

A Discourse of Wonders, Foreign and Domestick.
And first of Foreign.

AN Artizan in the Town of Noremburg in Germany, made a wooden Eagle, which when the Emperor Maximilian was coming thither, flew a quarter of a Mile out of the Town to meet him; and being come to the place where he was, turned back of its own accord, and accompanied him home to his lodging.

2. There is a Lake about *Armach* in Ireland, into which if one thrust a piece of wood, he shall find that part which remaineth in the mud converted to Iron; and that which continueth in the water, turned to a whet-stone.

3. The Hill *Ætna* in Sicily, which continually vomiteth forth flames of Fire, to the astonishment of all beholders. The reason of these flames (as is conjectured) is the abundance of Brimstone contained in the Bosom of this Hill, which is blown by the Wind, driving in at the chaps of the Earth, as by a pair of Bellows, through which chinks also there is continually more Fuel added to the Fire, the very water administering an operative vertue to the combustible matter; as we see that water cast on Coals in the Smiths Forge doth make them burn the more. The reason of this flame is thus rendered by the witty *Ovid* in his *Metamorphosis*.

*Ista bituminea rapiunt incendia vices,
Luteaque exigui ardescunt Sulphura flammis,
Atque ubi terra cibos alimentaue debita flamma;
Non dabit, absumptis, per longum viribus annum.
Naturaque suum nutrimentum deerit edaci;
Non fecit Ætna famem, desertaue deseret ignis.*

A Rosin Mould these fiery Flames begin;
And Clayie Brimstone aids the Fire within;
Yet when the slymy soyl consumed, shall
Yield no more Food to feed the Fire withal
And Nature shall restrain her nourishment,
The Flame shall cease, hating all Famishment.

4. A Lake in *Æthiopia superior*, of which who-
soever drinketh, either falleth immediately mad,
or is for a long time troubled with a drowfines;
of which the aforesaid *Ovid* thus reciteth,
Æthiopesque Lacus quos siquis faucibus hausit
Aut furit, aut patitur mirum gravitate soporem;

Who doth not know the *Æthiopian Lake*,
Whose waters he that drinks his thirst to flake,
Either growth mad, or doth his Soul oppress
With an unheard of drowfines.

5. The three wonders of which *Spain* boasteth,
viz.

1. A Bridge over which the water flows that
is used to run under all other Bridges.

2. A City compassed with Fire, which is called
Madrid, by reason of the Wall that is all of
Flints invirons it round about.

3. Another Bridge on which continually feed
ten thousand Cattle, the River *Gadiana* which
hath his Head in the Mountain *Seira Molina*,
afterwards runneth under ground the space of
fifteen Miles; the like doth the River *Lycus* in
Anatolia according to *Ovid*;

Sic ubi terreno Lycus est epotus biatu,

Exsilit procul hinc, alienoque renascitur ore.

So *Lycus* swallowed by the gaping ground,

At a new Mouth far off is rising found.

6. The Tomb of *Mausolus*, built by his Wife
Artinisia Queen of *Halicarnassus*, accounted one

of the Worlds seven wonders ; it being five and twenty Cubits high, and supported by six and thirty curious Pillars, of which thus writeth the witty Poet *Martial*.

*Aere nam vacuo pendentia Mausolæa,
Laudibus immodicis Caris ad astra ferunt,*
The Mausolæa hanging in the Sky,
The Men of *Caria's* praises Deifie.

7. The Temple of *Diana* at *Ephesus* ; accounted also one of the worlds seven wonders, it was two hundred years in building, being four hundred twenty five Foot long, and two hundred twenty broad : Sustained with a hundred twenty seven Pillars of Marble, seventy Foot high ; whereof twenty seven were most curiously Graven, and all the rest of Marble polish'd. It was Fired seven times, and lastly by *Herostratus*, the same night in which *Alexander* the great was born ; which made the Poets say, that *Diana*, who was the Goddess of Midwifery, was so busie at the Birth of that great potentate, that she had no time to defend her own Temple.

8. The Pyramis of *Ægypt*, reckoned also for one of the worlds seven wonders, which hath out-lived devouring time ; they were built nigh to the City of *Memphis*, whereof two are most famous ; the first and greatest was built by *Cleops* a King of that Country, who in the work employed a hundred thousand Men the space of twenty years. The Basis of which Piramid contained in Circuit sixty Acres of Ground, and was in height a thousand Foot, being made all of Marble.

This work was begun of such a prodigious vastness, that King *Cleops* wanted Money to finish the same,

same, whereupon (as *Herodotus* writeth) he prostituted his Daughter to all Commers, by which dishonest means he perfected his Building, and she besides the Money due to her Father, exacted of every Man that had the use of her Body, one Stone: Of whom she got so many, that with them she made the second Pyramid, almost equal to the first.

9. A Tree in *Mexico* in *America*, called *Mete*, which they plant and dress as we do our Vines. It hath forty kind of Leaves, which serve for many uses; for when they be tender, they make of them Conserves, Paper, Flax, Mantles, Mats, Shooes, Girdles, and Cordage. On these Leaves grows certain Prickles, so strong and sharp, that they use them instead of Saws; from the Root of this Tree cometh a Juyce like unto Syrup, which if you settle it, will become Honey, if you purifie it, it will become Sugar: You may also make Wine and Vinegar of it. The Rinde roasted, healeth hurts and sores; and from the top-boughs issueth a Gum, which is an excellent Antidote against Poyson.

10. A Tree in the Isles of *Orcades* in *Scotland*, near the Sea-side, that beareth a Fruit which dropping on the dry Land, putrifies away and turns to nothing; but falling into the water, becometh a living Creature like unto a Duck.

And by this means as Authors they have se'd,

A Soland Goose is hatched up and bred.

11. The River *Styx* in *Arcadia*, which for its poysonous Nature, the Poets feigned to be the River of Hell; on which plyed *Charon* the Ferri-man, whose description take thus from the Poet.

Charon grim Ferriman these streams doth guard,
 Ugly, nasty, his huge hairy beard
 Knit up in Elf-locks; staring fiery ey'd,
 With robe on beastly shoulder hung knotty'd.

12. Near unto a Lake where once stood the Cities of *Sodom* and *Gomorrab*, grow certain Trees, which bear Apples in colour, and shew like unto Gold, but being touched, fall to Ashes.

13. The *Pfylli* a People of *Lybya*, of so venomous a Nature, that they would Poyson a Snake; insomuch that when their Wives were delivered, they would throw their Children amongst a Herd of Serpents, supposing that Child to be borp of an adultrous Bed, the very smell of whose Body would not drive away a whole-brood of the like poisonous Vermin.

Other Forraign Wonders.

It is Recorded by *Guicciardine*, *L. Vives*, *Erafmus*, and Doctor *Heylin* in his *Micreocosmus*, how that *Margaret* Sister to *Earl Floris*, the Fourth of *Holland*, being the age of forty two years, brought forth at one Birth three hundred sixty three Children, whereof half were Males, half Females, and the odd one an *Hermophrodite*: They were Christened in two Basons at the Church of *Leosdunen*, by *Guido* suffragan to the Bishop of *Utrecht*, who named the Males *Johns*, the Females *Elizabeths*; all which immediately after died, and with them their Mother, the Basons are yet to be seen in the aforefaid Church.

There runneth a story concerning this miraculous accident, how that a certain poor Beggar Woman with three Twin-Children came to this Countesses door, and begged an Alms of her, which she not only denyed, but also called her

Har-

Harlow and Strumper; telling her withal, it was impossible she should have so many by one Man; which this Beggar hearing, besought God, who knew her Innocency, to manifest it unto her, by giving her so many at one Birth by her Husband, as there are days in the year; which fell out accordingly.

Much to this purpose is the story of one *Fermentrudis*, wife to *Isenbardus*, Earl of *Altorse* in *Suavia*; which Countess grievously accused one of her Neighbour Women of adultery, and had her punished, because she had not long before been delivered of six Children at a Birth. It fortuned that she her self, her Husband being abroad in the Fields, was delivered at one Birth of twelve Children all Males, she fearing the like infamous punishment, which by her instigation had been inflicted on the former Woman, commanded the Nurse to kill eleven of them; The Nurse going to execute the will of her Mistress, was met by her Lord, then returning homeward; He demanded what she carried in her Lap? She answered, Puppies; He desired to see them, she denied him. The Lord on this growing angry, opened her Apron, and there found eleven of his own Sons, pretty sweet Babes, and of most promising Countenances. The Earl examined the matter, found out the truth, enjoined the Nurse to be secret, and put the Children to a Miller to Nurse. Six years being passed over in silence, the Earl making a Solemn Feast, invited most of his Wives and his own Friends. The young Boys he attired all in the same Fashion, and presenteth to their Mother, she misdoubting the truth, confesseth her fault, is by the Earl pardoned, and acknowledgeth her Children.

A like strange thing we have of one *Agilmond*, a King of the *Lombards*, who going forth one Morning a Hunting, as he was riding by a Fish-pond, he spy'd seven Children sprawling for Life, which some Harlots had been delivered of, and most barbarously thrown into the water. The King amazed at this Spectacle, put his Boar-spear, or Hunting-pole among them, on which one of the Childrens hands fastened, and the King softly drawing back his hand, waisted the Child to the shore. This Child he named *Lamissus*, from *Lama*, which in their Language signifieth a Fish-pond. He was in the King's Court carefully brought up, where there appeared in him such tokens of Vertue and Courage, that after the Death of *Agilmond*, he was by the *Lombards* chosen to succeed him.

Nor is that less strange which is reported of *Claudia*, a Roman Vestal Virgin, the story whereof is this; The Romans were once told by an Oracle, that they should be Lords of the World, if they could but get the Goddess *Cybele* from the Phrygians, which was there worshipped in a City called *Pisinus*. Hereupon they sent to the Phrygians, to demand it, who being willing to please a potent Neighbour, especially the Romans being their Country-men, as descended from *Aeneas* and his Trojans, granted their request, and the Goddess is Shipt for *Rome*. But when it came into the River *Tiber*, it there made a stand, neither could it be again moved forward by force or slight; it happened that this *Claudia* having been accused of Incontinency, to clear her self, tied her girdle to the Ship, praying the Goddess, that if she was causelessly suspected, she would

would suffer the Ship to go forward ; which was no sooner said than granted, *Claudia* by her Girdle drawing the Ship to *Rome*, by the same clearing her self from all imputation of Uncleaness or Incontinency.

Pharo a King of *Aegypt*, being Blind, was told by an Oracle, that if he washed his Eyes with the Urin of a Woman, which being a Wife, has known but one Man, he should recover his Sight. After many vain Tryals, he found one Woman whose Urin helped him ; her he married ; and causing all the others whom he had try'd, to be gathered together in a Town called *Latthw*, he set Fire on the same, burning them all for their Incontinency.

A poor Woman in *Holland*, being great with Child, and near the time of her delivery, for the space of fifteen days before her Travel, here Child was heard to cry and lament in her Womb, almost continually, which many worthy persons can testify, there having been daily great numbers to hear so great a Novelty.

Another Woman the Wife of a Sea-man near the Church of *Holmiana*, in the year 1648. who had been big with Child for eight Months, she was of a good habit of Body, and not old ; this Woman upon the Eve of *Christmas-day*, upon the Calends of the Year following, and in Epiphany, all those several times heard the Child that was in her Womb, who cried with that noise that it was heard by the Neighbours. They thronged together in great numbers to hear so unusual a crying, both such as knew the Woman, and such as knew her not, the Magistrates in the mean time, caused the Woman to be carefully watch'd,

watch'd, that afterwards the Birth of the Cryer might be the more certain, divers spent their Judgment before hand, of what shaped Monster she should be delivered; but at last the Woman was brought to Bed of a perfect Female Child.

At *Vienna in Austria*, in the year 1545. *Margarita Carlinia*, the Wife of *Georgius Volzerus*, being with Child, and in Travail; in her Labour-pain, was sensible that somewhat seem'd to crack within her, and from thence forward never felt her Child to stir; but for the entire space of four years after, she was afflicted with vehement pains; so that at last she was given over by the Physicians: After which, Nature endeavouring to evacuate, caused an Ulcer about her Navel, which discharged it self of a bundandance of Matter, and so closed it self again, till at length in the year 1549. upon the Collection of new Matter, there appeared the Bone of the Childs Elbow in the very Orifice of the Ulcer, together with a marvellous weakness of the Woman: In this desperate Disease, there was recourse had to as desperate a Remedy, which was Incision; her Belly was opened by advice of *Mathias Cornax* the Emperors Physician; and by the Operation of the chief Chyrurgeons there, a Male Child half putrified was drawn out thence by pieces; the wound was afterward so happily cured, that the Woman attained to so entire health, as that it was hoped she might conceive again; and it is since reported that she did Conceive, and dyed in Travel of her next Child.

Columba Chatry, a Woman of *Sens in Burgundy*, Wife to *Ludovicus Chatry*, by the report of *J. Alibanx* an eminent Physician (who also was

was present at the dissection of her) went twenty eight years with a dead Child in her Womb; when she was dead, and her Belly opened, there was found a Stone, having all the Limbs and exact proportion of a Child of nine Months old. This Child was thus found in the year 1582. *Sennertus* confesses this accident so rare, that it was the only Instance in its kind, that ever he met withal, in the whole History of Physick.

Jacob Egb, in the City of *Sarda* in *Belgia* in the year 1647. had a Bull which he fed, tying him in a Field near his House; but provoked by the Boys, he brake his Bonds and ran to the Cows, the Herdsman endeavoured with his Staff, to return him to his former place; the Bull being incens'd with his blows, ran upon him, and with his Horns threw him to the Ground; his wife, being now in the last Month of her reckoning, seeing the danger that her Husband was in, ran to his assistance; the Bull with his Horn, threw her up in the Air, the height of one story, and tore the Belly of the Woman; from this wound in her Belly, forthwith came a Child, which was thrown at some distance from her, upon a soft place, it was taken up by a Midwife, carried home, and diligently lookt after, was Baptized and lived.

Gorgias, a gallant Man of *Epirus* slipt from the Womb in the Funerals of his Mother; and by his unexpected crying, caused them to stand, who carried the Biere, affording thereby a new Spectacle to his Country, having his Birth and Cradle in the Coffin of his Parent.

Bartholinus, relates a story of one *Lazarus Colredo* the *Genoan*, which he first saw at *Hafnia* and

and after that at *Basil*, when he was twenty eight years of Age, but in both places with great amazement, saith he, this *Lazarus* had a little Brother growing out of his Breast, who in that posture was born with him ; If I mistake not (continues he) the Bone called *Xyphoides* in both of them grew together, his left Foot alone hanging downwards, he had two Arms, only three Fingers on each Hand ; some appearance there was of the secret parts, moved his Hands, Ears, and Lips, and had a little beating in the Breast. This little Bother voided no excrement, but by the Mouth, Nose, and Ears, and is nourished by that which the greater takes, he has distinct animal and vital parts from the greater, since he sleeps, sweats, and moves, when the other wakes, rests, and sweats not. Both received their names at the Font, the greater that of *Lazarus*, and the other *Johanna Baptista*. The natural Bowels, as the Liver, Spleen, &c. are the same in both ; *Johannes Baptista* hath his Eyes for the most part shut, his Breath small, so that holding a Feather at his Mouth, it scarce moves, but holding the Hand there, we find a small and warm Breath, his Mouth is usually open, and always wet with Spittle ; his head is bigger then that of *Lazarus*, but deformed ; his Hair hanging down while his Head is in an upward posture ; both have Beards, *Baptista's* neglected, but that of *Lazarus* very neat. *Lazarus* is of a just Stature, and decent Body, courteous deportment, and gallantly attired ; he covers the Body of his Brother with his Cloak, nor could you think a Monster lay within ; at your first discourse with him, he seems always of a constant mind, that now and then

then he was solicitous as to his end, for for he feared the Death of his Brother; as presaging that when that came to pass he should also expire, with the stink and putrefaction of his Body; and thereupon he took greater care of his Brother than of himself.

In the days of *Lewis Duke of Savoy*, the Lord *Michael Romagnano* being then Aged about ninety Years, cast his Teeth, and had almost a compleat new set that succeeded in the place of those that were fallen out.

And *Anno 1372*: when the Emperor *Charles the Fourth*, abode about the *Rhine*, one Night in his sleep, he had one of his Grinders that dropt out, and another immediately came in the room of it, which was the greater wonder to those that were about him; seeing the Emperor at that time, was in the seventieth year of his age.

Domestick Wonders.

IN the Year of our Lord 1151. and in the 33 Year of the Reign of King *Henry the second* near unto *Oxford* in *Suffolk*, certain Fishers took in their Nets a Fish having the shape of a Man; which Fish was kept by *Bartholomew de Glanville*, Custos of the Castle of *Oxford*, in the same Castle for the space of six Months and more for a wonder; he spake not a word, all manner of Meat he would gladly eat, but most greedy was he after raw flesh or Fish: At length he stole away from his Keeper, and ran to the Sea again.

Anno 1350. In the Reign of King *Edward the Third*, in *Oxfordshire* near *Chippingnorton*, was found a Serpent having two Heads, and two Faces, like Women; one Face attired of the new fashion of Womens attire, the other Face like the old attire, and had wings like a Bat. *Anno*

Anno 1545. In the last year of King *Henry* the Eighth, one *William Foxley* Pot-maker for the *Mint*, in the *Tower of London*, fell asleep the 27th of *April*, who could not be awakned either by kicking, cramping, or pinching, till the first days of the next Term, which was full fourteen day and fifteen nights. The cause of this his thus sleeping, could not be known, though the same were diligently enquired after by the Kings Physicians, and Men of Learning; yea, the King himself examined him, and he was in all points found as if he had slept but one Night, living till the year of our Lord, 1587.

Anno 1552. In the Reign of King *Edward* the Sixth, at *Middleton*, eleven Miles from *Oxford*, a Woman brought forth a Child which had two perfect Bodies from the Navel upwards, and were so joyned together at the Navel, that when they were laid out at length, the one Head and Body was West, and the other East; the Legs of both the Bodies were joyned together in the midst, they lived eighteen days, and were Female Children.

In the last year of *Queen Mary*, within a Mile of *Nottingham*, a Tempest of Thunder as it came through two Towns, beat down all the Houses and Churches, the Bells were cast to the out-side of the Church-yard, and some webs of Lead four Hundred Foot in the Field writhen like a Glove; The River of *Trent* running between the two Towns; the water running was with the wind carried a quarter of a Mile, and cast against Trees; Trees were pulled up by the Roots, and cast twelve-score off; a Child was pulled out of a Man's Hand and carried a Hundred Foot, and then

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then let fall and dyed; five or six Men were killed: There fell some Hail-stones that were fifteen inches about.

Anno Domini 1571. In the thirteenth year of Queen *Elizabeth*, at *Kinnastone* in *Hereford-shire*, the Ground was seen to open, and certain Rocks with a piece of ground removed, and went forward the space of four days; it removed it self between six of the Clock in the Evening, and seven the next Morning, forty paces, carrying great Trees and Sheep-coats along with it, some with threescore Sheep in them. The depth of the hole where it first broke out, is thirty Foot, the breadth of the breach was eightscore yards; it over-threw in its passage *Kinnaston* Chappel, also two High-ways were removed nigh a Hundred yards, with Trees and Hedge-rows: The Ground in all is twenty six Acres; and where Tillage Ground was, there is Pasture left in the place, and where was Pasture, there is Tillage ground gone upon it.

In the seventeenth year of Queen *Elizabeths* Reign, the 24th of *February* at *Temksbury*, a strange thing happened after a Flood: In the Afternoon there came down the River *Avon*, a great number of Flies and Beetles, such as in the Summer Evenings use to strike Men on the Face, in great heaps, a Foot thick on the water, so that to credible Mens Judgments, there were within a pair of Buts length, of those Flies about an Hundered Quarters: The Mills thereabout were quite dammed up with them, for the space of four days after, and then were cleansed by digging them out with Shovels. From whence they came is yet unknown, but the day was cold and a hard Frost.

The

The twentieth of next *June* following in the same year, one *William Lumley* a poor Man in the Parish of *Eruley*, in the County of *Worcester*, being kept in Prison by a wealthy Widow, he having a Mare of two and twenty years old, with Foal, within three days after Foaled a Mare-colt, the which immediately had an Udder, out of which was milked the same day a pint of Milk, and every day after gave above three pints, to the great relief of his Wife and Children.

*Thus when that Men and Women cruel be.
God will provide for those oppress'd, we see.*

August 4th. 1584. At the end of the Town called *Nottingham* in *Kent*, eight Miles from *London*, the ground began to sink; three great Elms being swallowed up, and driven into the Earth past Man's sight.

March 17. 1586. A strange thing happened, *Mr. Dorrington* of *Spaldwick*, in the County of *Huntington* Esquire had a Horse which died suddenly, and being ripped up to see the cause of his Death, there was found in a hole of the Heart of the Horse, a Worm, of a wondrous form; it lay on a round heap in a Kall or Skin, in the likeness of a Toad, which being taken out, and spread abroad, was in form and fashion not easie to be described; the length of Worm divided into many Grains, to the number of eighty spread from the Body like the Branches of a Tree, was from the snout to the end of the longest Grain seventeen Inches, having four Issues in the Grains, from whence dropped forth a red water. The Body in bigness round about, was three Inches and a half, the Colour was very like the Colour of a *Maycril*: This Monstrous Worm crawling
about

about to have got away, was stabbed with a Dagger, and so died; which after being dried, was shown to many Persons of account for a great rarity.

Sunday, December 5. In the thirty eighth year of Queen *Elizabeths* Reign, a great number of People being assembled in the Cathedral Church of *Wells* in *Somerset-shire*; in the Sermon-time before Noon, a sudden darkness fell among them, and Storm and Tempest followed after, with Lightning and Thunder, such an overthrow to the Ground, them that were in the Body of the Church; and all the Church seemed to be on a light Fire, a loathsome stench followed; some Stones were stricken out of the Bell-Tower, the Wyers and Irons of the Clock were melted; which Tempest being ceased, and the People come again to themselves, some of them were found to be marked with strange Figures on their Bodies, and their Garments not perished, nor any marked that were in the Chancel.

How daily ought we then for to pray thus,

From Lightning and Tempest. Lord deliver us!

Anno 1604. In the Reign of King *James*; *John Lepton* of *Kepwick* in the County of *York* Esq; a Gentleman of an ancient Family, and of good reputation, his Majesties Servant, and one of the Grooms of his most Honourable Privy Chamber, performed so memorable a Journey, as deserves to be Recorded to future Ages, because many Gentlemen, who were good Horsemen, and divers Physicians did affirm, it was impossible for him to do, without apparent danger of his Life.

He

He undertook to ride five several times betwixt *London* and *York* in six days to be taken in one week, betwixt *Monday* Morning and *Saturday* Night; He began his Journey upon *Monday* being the 26th of *May* in the year aforesaid, betwixt two and three of the Clock in the Morning, forth of *Saint Martins* near *Aldersgate* within the City of *London*, and came to *York* the same day betwixt the hours of five and six in the Afternoon, where he rested that Night; the next Morning being *Tuesday*, about three of the Clock, he took his Journey forth of *York*, and came to his Lodging in *Saint Martins* aforesaid, betwixt the hours of six and seven in the Afternoon, where he rested that Night. The next Morning being *Wednesday*, betwixt two and three of the Clock he took his Journey forth of *London*, and came into *York* about seven of the Clock the same day, where he rested that Night; the next Morning being *Thursday* betwixt two and three of the Clock, he took his Journey forth of *York*, and came to *London* the same day betwixt seven and eight of the Clock, where he rested that Night; the next morning being *Friday*, betwixt two and three of the Clock, he took his Journey towards *York*, and came thither the same day betwixt the hours of seven and eight in the Afternoon; so as he finished his appointed Journey to the admiration of all Men, in five days according to his promise, and upon *Monday* the seven and twentieth of the same Month, he went from *York*, and came to the Court at *Greenwich* upon *Tuesday* the 28th to his Majesty in as fresh and cheerful manner as when he first began.

The New Help to Discourse. F41

Anno 1608. In the fifth year of King James, upon the 19th of February, when it should have been Low-water at *London-Bridge* quite contrary to course it was then High-water, and presently it Ebb'd almost half an hour, the quantity of a Foot, and then suddenly it Flow'd again, almost two Foot higher than it did before, and then Ebb'd again till it came to its course almost as it was at first, so that the next Flood began in manner as it should, and kept its due course in all respects, as if there had been no shifting nor alteration of Tydes; all this happened before twelve a Clock in the Forenoon, the water being indifferent calm.

And now we are come to our own Memory, viz. The Reign of King Charles the First; in which we find that there was a Fish taken and sold in *Cambridge Market*, which had in its Belly, a Book of an ancient print, part whereof was consumed, but enough left to be legibly read, as you may find in Mr. Hammond, L^d *Estrange* his History of King Charles the First.

The Wonder of his time, Old Thomas Parre a *Shrop-shire* Man, who attained to the Age of 152 years and odd Months, being afterwards brought up to the Court as a Miracle of Nature, but having changed the Air and Dyet, he soon after Dyed, and was Buried in *Westminster Abbey*.

William Evans was Born in *Monmouth-shire*, and may justly be accounted the Gyant of our Age, for his Stature being two yards and an half in height, he was Porter to King Charles the First, succeeding *Walter Parsons* in his place, and exceeding him two inches in height, but far beneath him

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him in equal proportion of Body; for he was not only what the Latins call *compennis*, knocking his Knees together, and going out squalling with his Feet, but also halting a little, yet made a shift to Dance in an Antimask at Court, when he drew little *Jeffer* the Dwarf out of his Pocket, first to the wonder, then to the Laughter of the beholders.

There is to be seen in the Burrough of *Leicester*, in the Church of *St. Martin*, a very remearable Epitaph, which is this :

Here lieth the Body of *John Heyrick* of this Parish; who departed this Life the second of *April* 1589. being about the Age of seventy six years, he did marry *Mary* the Daughter of *John Bynd* of *Warden*, in the County of *Warwick* Esq; He lived with the said *Mary* in one House full fifty two years, and in all that time, never Buried Man, Woman, nor Child, though they were sometimes twenty in Houshold. He had Issue by the said *Mary*, five Sons and seven Daughters: The said *John* was Mayor of the Town in 1559. And again, *Anno* 1572. The said *Mary* lived to 97. years, and departed the 8 of *December* 1611. She did see before her departure, of her Children and Childrens Children, and their Children to the Number of one hundred forty and two.

The Woman at *Oxford* which was condemned upon a supposed Crime having hanged a good space, and being by the Soldiers knockt divers times on the Breast with the But-end of their Muskets, to put her the sooner out of her pain; yet afterwards when she was cut down and ready to be Anatomized, there was Life perceived in her, and by applying some things unto her,

she

she recovered her Memory and Sences, was afterwards found guiltless of the Fact, married and had three or four Children.

The last, but not the least Wonder, is of one *Martha Taylor* near to *Bakewell* in *Darby-shire*, who from *Saint Thomas* day, in the year of our Lord 1667. to the present writing hereof, being the 11th. day of *January* 1668, hath not tasted any sustenance in all that time; she is still living and audible to be heard, but more like an Anatomy or Picture of Death, than a living Creature.

Q. By how many several Nations hath this Land been inhabited?

A. The first Inhabitants hereof were the *Britains*, whose off-spring at this day are the *Welsh*; our seeming ancient Historians derive them from the *Trojans*, who came hither under the conduct of one *Brutus*; but this by *Mr. Camden* and our late Antiquaries is rejected as a Fable, who by many unanswerable Arguments, prove them to be descended from the *Gauls*; they were unquestionless a warlike Nation, and stoutly withstood the *Romans* in their Invasion of them, being at last more overcome by the treachery of *Androgeus* and others, than by the *Roman* puissance.

The next were the *Romans*, who entred the Island under the Conduct of *Julius Caesar*, some few years before the Birth of our Saviour. It continued a *Roman* Province, till after the year 400. when *Proconsul Aetius* taking with him away the *Legionary* Soldiers, to defend *Gallia* from the *Franks* and *Burgundians*, left South Britain a prey to the *Scots* and *Picts*, quitting our Island of themselves, to defend those Provinces nearer home.

The

The third Nation were the *Saxons*, a People of *Germany*, called in by *Vortiger* King of the *Britains*, in aid against the *Scots* and *Picts*, who then over-run this Island, but these Guests soon become their Masters, who under the leading of *Hengist* and *Horsa*, so planted themselves in this Island, that the Native Inhabitants could never recover it from them.

These *Saxons* came not in all at once, but seven several times, each under their Leaders, gaining a part from our Brittish Monarchy, till at last they Ingrossed the whole to themselves; then was *England* divided into a *Heptarchy*, or seven several Kingdoms, all which were United into one by *Egbert* King of the *West-Saxons*, who was the first English Monarch.

The fourth People were the *Danes*, who made violent irruptions into this Island, under the Reign of King *Ethelred* the *Saxon*, and so far they prevailed, that he was contented to pay them the yearly Tribute of 10000 Pounds, which at last they enhanced to 48000 Pounds. This Tyranny *Ethelred* not able to endure, warily writ to his Subjects, to kill all the *Danes* as they slept on *St. Brices* Night, being the 12th of *November*, which being Executed accordingly, *Swain* King of *Denmark* came with a Navy of three hundred and fifty Sail into *England*, drove *Ethelred* over into *Normandy*, and tyrannized over the *English* with a very high Hand, every *English* House maintaining one *Dane*, whom they called *Lord*, who living idly and receiving all the profit of the *English* Labours, gave occasion to after-ages, when they saw an idle Fellow, to call him a *Lurdan*. And so imperious were they, if that an

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English-man and a *Dane* had met on a Bridge, the *English*-man must have gone back, and stayed till the *Dane* had come over. They used also when the *English* drank to stab them, or cut their Throats, to avoid which Villany, the party then drinking used to request some of the next sitters by to be his surety or pledge, whilst he paid Nature her due: and hence we have our usual custom of pledging one another, finally after the Reign of three Kings, the *English* threw off their Yoke, and the *Saxons* were re-inthronized.

The fifth Conquest thereof was by *William* Duke of *Normandy*, anno 1066. who with a strong Army entred the Land, slew King *Harold*, and with him 66654. of his *English* Soldiers, somewhat before that time was a great Comet, which portended as it was thought this change of Government, of which one wrote thus:

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And English men lay dead;
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And brought this Land to Bail.*

A brief Epitome or Chronical-discourse of the Kings of England, since the Norman Conquest.

William the first surnamed *Conqueror*, Bastard Son to *Robert* Duke of *Normandy*, who having Conquer'd the Country. used such policies as utterly disheartned the *English* from hopes of better Fortune, who thereupon yielded to him, and he having for twenty two years ruled, or rather

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Tyrant

Tyrannized over the *English* Nation, Dyed and was Buried at *Cane* in *Normandy*.

William the second surnamed *Rufus*, the second Son of the Conqueror took the Crown upon him, his Eldest Brother, *Robert* being then busie in the *Holy Land*, who when the Christians had Conquered *Jerusalem*, chose him King thereof, but he hoping for the Crown of *England* refused it, but his Brother *William* taking possession in his absence, stoutly defended his Title, brought *D Robert* to composition, and having reigned twelve years and eleven months wanting eight days, he at last hunting in the new Forrest, was by the glance of an Arrow shot by Sir *Walter Tirrel*, struck in the Breast, whereof he immediately Dyed, and was Buried at *Winchester*, anno 1100.

Henry the first, the youngest Son of the Conqueror, yet too old for his Brother *Robert* in policy, took the advantage of time, and stept into his Throne in his absence, against whom he Warring, was by him taken and had his Eyes put out; this *Henry* was for his Learning surnamed *Beuclark*, he made many excellent Laws and Constitutions, gave great ease to the People, was much beloved by them, and reduced the measures of *England* to that proportion which we now call an *Ell*, and he left behind him only one Daughter, reigned thirty five years, and lieth buried at *Reading*.

Stephen Earl of *Blois*, Son to *Alvise* Daughter to the Conqueror, Usurped the Crown; he was a Man of noble parts and hardy, passing comely of favour and personage, he excelled in Martial Policy, gentleness and liberality towards Men: To purchase the Peoples love, he released them of the tribute called *Darn-gelt*; he had continual

War

War against *Maud* the Empress, and after a troublesome Reign of eighteen years, ten months and odd days, he Dyed, and lieth Buried at *Font Everard*.

Henry the second Son to *Maud* the Empress, Daughter to *Henry* the first and to *Maud* Daughter to *Malcolm* King of *Scotland*, and *Margaret* Sister to *Edgar Etheling*; by which means the *Saxon* Blood was restored to the Crown. This *Henry* was a most Magnanimous Prince, and by his Fathers Inheritance, added many of the *French* Provinces to the *English* Crown, as also the Duchy of *Aquitain*, and the Earldoms of *Guyen* and *Poitieu* by *Elbinger* his Wife; and a great part of *Ireland* by Conquest, towards the latter end of his Reign, he was much troubled with the unnatural Rebellion of his Sons. He Dyed the sixth day of *July* anno 1189. and Reigned twenty four years and seven months lacking eleven days.

Richard the first for his Valour and Magnanimous Courage, surnamed *Cœur de Lion*, he with a most puissant Army warred in the *Holy Land*, where, by his Acts he made his name very famous, overcoming the *Turks* in several Battles, whom he had almost driven out of *Syria*, he also took the Isle of *Cyprus*, which he afterwards exchanged for the Title King of *Jerusalem*, after many worthy Achievements performed in those Eastern parts, returning homewards to defend *Normandy*, and *Aquitain* against the *French*; he was by a Tempest cast upon the Coast of *Austria* where he was taken Prisoner, and put to a most grievous Ransom; finally he was slain at the siege of *Chaluz* in *France*, by a shot from an Arbalist, the use of

which warlike Engine he first shewed to the *French*, whereupon a *French* Poet made these Verses in the Person of *Antropos*,

*Hoc volo, non alia Richardum Marte perire,
Ut qui Francigenis Balista, primitus usum
Tradidit; ipse sui rem primitus experiatur,
Quamque aliis docuit, in se enim sentiat artis.*

It is decreed, thus must great *Richard* die,
As he that first did teach the *French* to dart,
An Arbalist; 'tis just he first should try,
The strength, and taste the Fruits of his own
Art.

In his days lived those Out-laws, *Robin Hood*,
Little John, &c.

King *John* next succeeded, or rather usurped the Crown, his Eldest Brothers Son *Arthur* of *Britain* being then living; He was an unnatural Son to his Father, and an undutiful Subject to his Brother, neither sped he better in his own Reign, the *French* having almost gotten his Kingdom from him, who on the Pope's curse came to subdue it, with whom joyned many of his Subjects, by which the Land was brought to much misery; but the People drove out the *French* and brought the King to the terms of *Magna Charta*, whereby the Land was again in quiet, and finally, after a base submission to the Popes Legat, he was poisoned by a Monk at *Swinestead-Abby*; after he had Reigned seventeen years and five months lacking eight days, and lieth Buried at *Worcester*.

Henry the third, Son to King *John*, against whom the Barons strongly warred to bring him to the confirmation of *Magna Charta* of his Father King *John* which was afterwards done then by the

the help of his Barons, he expelled the intruding French out of England; and having Reigned fifty six years and twenty eight days, was Buried at Westminster, of which Church he built a great part.

Edward the first surnamed *Long-shanks*, who warred in the *Holy Land*, where he was at the time of his Fathers Death; a most Heroick Magnanimous Prince, he made several good Laws, and Ruled the Kingdom with great applause and love of his Subjects, he awed France, subdued Wales; and brought Scotland into subjection, disposing of the Crown thereof according to his Pleasure, he brought from thence the Regal Chair, still reserved in *Westminster-Abby*; he a right virtuous and fortunate Prince, Reigned thirty four years seven Months and odd days, and lieth Buried at *Westminster*.

Edward the second, a most dissolute Prince, being Ruled by his favourite Flatterers, neglecting the Laws and Customs of the Realm, wherefore he was hated of his Nobles, and contemned by the vulgar, and particularly for his immeasurable love to *Pierce Gaveston* and the two *Spencers*, on whom he bestowed most of what his Father had purchased with his Sword, as one writeth in these Verses.

Did Long-shanks purchase with his Conquering Hand,

Albania, Gascoyn, Cambria, Ireland,

That young Carnarvan, his unhappy Son,

Should give away all that his Father won?

He having Reigned nineteen years, six months and odd days, was deposed, and Edward his Eldest Son Crowned King

Edward the third, that true pattern of vertue and valour; was like a Rose out of a bryar, an excellent Son of an evil Father; he made many good Laws, encouraged Mercandising, and brought (at his own charge) many thoulands of Artificers and Manufacturers from beyond the Seas, particularly that of Cloathing, and settled them up and down in *England* with large Priviledges, for before his time Wool unwrought was sent out of *England* to several places, called *Staples*, he made the Law, his Rule, and obliged all his Officers to do the like at their perils, whereby he was highly beloved and honoured by his Subjects, he brought the *Scots* again to a formal obedience, who had gained much on the *Englisb* in his Fathers life time, laid claim to the Crown of *France* in right of his Mother, and in pursuance of his Title, gave the *French* two great overthrowes, taking their King Prisoner, with divers others of the chief Nobility: he took also that strong and almost impregnable Town of *Callice*, with many other fair possessions in that Kingdom; Reigned fifty years, four months and odd days, and was Buried at *Westminster*.

Richard the second, Son to *Edward* the black Prince, the Eldest Son of King *Edward* the Third, an ungoverned and dissolute King, he set up for a power to dispence with the Laws, governed Arbitrarily, and would be obey'd without reserve. He rejected the sage advice of his Grave Counsellors, was most ruled by his own self-will'd Passions, lost what his Father and Grand-father had gained: In his life-time was that famous Rebellion of *Wat Tyler* and *Jack Straw*. He having Reigned twenty two years, three months and odd days,

was deposed and afterwards murdered at Pomfret Castle.

Henry the fourth, Son to John of Gaunt Duke of Lancaster, third Son to Edward the third, obtained the Crown more by the ill Government of King Richard the second, whereby he lost the love and aid of his Subjects, than by lawful succession: He was a wise prudent Prince, but having gotten the Crown unjustly, was much troubled with insurrections of the subjects, which he having quieted, surrendered to fate, having Reigned thirteen years, six months and odd days, and was Buried at Canterbury.

Henry the fifth, who from a dissolute vicious Prince, became the mirror of Kings, and pattern of all Heroick performance, he pursued his Title to the Crown of France; beat the French at Agn Court, and was in a Parliament of their Nobility, Clergy, and Commons, ordained Heir apparent to the French Crown, but lived not to possess it, dying in the full career of his Victories at Vincent Boyis in France, and was brought over into England, and Buried at Westminster. He Reigned nine years, five months and odd days.

Henry the sixth, surnamed of Windsor, his Birth place, of whom it was Prophesied, That what Henry of Monmouth had won (which was his Father) Henry of Windsor should lose. He was a very pious Prince, and upheld his State, during the Life of his Uncles, John Duke of Bedford, and Humphry of Gloucester, after whose Death, the Nobility growing factious, he not only lost France to the French, but England and his Life to the Yorkish Faction. He having Reigned thirty eight years, was overthrown by Edward Earl of March, descended by

the Mother side, from *Lionel Duke of Clarence*, second Son to *King Edward* the third, was arrested and sent to the Tower; where within a while after he was Murthered, and buried at *Cherlsey*, since removed to *Windsor*.

Edward the fourth, a prudent politick Prince; he after nine Bloody Battles, especially that of *Tawnton*, in which were slain of the *English* thirty six thousand on both sides, was at last quietly feared in his Dominions of *England* and *Ireland*; Reigned twenty two years, one month and odd days, and was Buried at *Windsor*.

Edward the fifth, his Son a King Proclaimed, but before his Coronation was murthered in the Tower.

Richard the third, Brother to *Edward* the fourth, was Crowned King, ascending to the same by steps of Blood, murthering *King Henry* the sixth, and *Prince Edward* his Son. 3. *George Duke of Clarence* his own Brother, with many faithful Servants to *King Edward*. 4. *Edward* the fifth his lawful Sovereign, with *Prince Richard* his Brother. 5. *Henry Duke of Buckingham*, his great Friend, and 6. one *Collingborn* an Esquire, who was Hang'd Drawn and Quartered, for making this Verie.

*The Cat, the Rat, and Lowel our Dog,
Rule all England under a Hog.*

Finally, having Reigned two years and two Months, he was Slain by *Henry Earl of Richmond*, and Buried at *Grey-Fryers Church* at *Leicester*.

Henry the seventh, who united the two Houses of *York* and *Lancaster*, by marrying with *Elizabeth* the Daughter and Heir to *Edward* the fourth.

He

He was a Prince of marvellous Wisdom, Policy, Justice, Temperance and Gravity; in his Reign a Law was made to make it high Treason to raise Armes against a King, though he hath no other right but meer possession; to encourage Trade and Merchandising, he lent great sums of Money to young Merchants and Tradesmen, Interest-free, to the great encrease of his Revenue in Customs, he left the richest *Exchequer* of any King of *England*; and notwithstanding great Troubles and Wars which he had; he kept this Realm in right good order, he built the Chappel to *Westminster-Abbey*, a most accurate piece of work, wherein he was interred after he had Reigned twenty three years and eight months.

Henry the eighth, who banished the Popes Supremacy out of *England*, won *Bulloign* from the *French*: Lived beloved and feared of his Neighbour Princes, the last of our Kings whose name began with the Letter *H*. which Letter had been accounted strange and ominous, every mutation in our State being as it were ushered in by it, according as I find it thus versed in *Albions England*.

*Not superstitiously I speak, but H this Leter still
Hath been accounted ominous to Englands good or ill.
First Hercules, Hesion, and Helen were the cause
Of War to Troy, Æneas seed becoming so Out-laws.*

*Humber the Hum with foreign Arms did first the
Brutes invade,
Hellen to Romes Imperial Throne the British Crown
Convey'd.*

*Hengist and Horsus, first did plant the Saxons in
this Isle,*

*Hungar and Hubba first brought Danes that sway-
ed here long while.*

*At Harold had the Saxons end, at Hardy Cnute
the Dane,*

*Henries the first and second did restore the English
Reign.*

*Fourth Henry first for Lancaster did Englands
Crown obtain.*

*Seventh Henry jarring Lancaster and York Unites
in Peace,*

Henry the eighth did happily Romes irreligion cease.

*King Henry having Reigned thirty seven years,
nine months and odd days, Dyed and was Buried
at Windsor.*

*Edward the sixth, a most vertuous religious
Prince, whose Wisdom was above his years, and
whose Piety was exemplary, he perfected the Re-
formation begun by his Father King Henry. At
the Age of sixteen years he departed this Life, ha-
ving Reigned six years, five months and odd
days, and was Buried at Westminster.*

*Mary his Sister whom King Henry begat of
Katharine of Spain, she restored again the Mass,
set at liberty those Bishops imprisoned in her Bro-
thers Reign, and imprisoned those who would not
embrace the Romish perswasion. She was very
zealous in the cause of the Pope, for not yielding
to which, many godly Bishops, and others of the
Reformation suffered Martyrdom; in her time
was Calice lost to the French, the grief whereof,
it was thought brake her Heart, she Reigned five
years, five months and odd days, and was Buried
at Westminster.*

*Elizabeth, Daughter to Henry the eighth by the
Lady Ann of Bulloigne; a most Heroick vertuous
Lady, she again banished the Popes Power out of
England, reduced Religion to its primitive Purity,
and*

and refined the Coyns which were then much corrupt. She invited into this Kingdom multitudes of Foreign Artificers, and settled them in many Places, particularly in *Norwich, Colchester, &c.* to the Strengthening and Enriching this Kingdom, far more than any of her Predecessors had done. Merchants in her time were very much respected in all Parts of the World, she did more than double the Trade and Strength of the Nation in her Reign, she raised very few Taxes, saying, the Wealth being in her Subjects Hands, would encrease and multiply by Trading withal, and when she wanted, she knew they would freely supply her in her Reign. Work-houses and Stocks for Materials to employ the Poor in all Parishes throughout the Kingdom were provided to the wonderful relief and accommodation of them: The Poores Tax in her time was not a tenth part so much as of late years, but abundantly more helpful and useful. Those Stocks and Work-houses having been suffered to decay and to be wasted. For the defence of her Kingdom, she Stored her Royal Navy with all Warlike Munition, aided the *Scots* against the *French*, the *French* Protestants against the Catholics, and both against the *Spaniards*, whose invincible Armado (as it was termed) she overthrew in 88. *Holland* found her a fast friend against the force of *Spain*; the Ocean it self was at her command, and her name grew so redoubted; that the *Muscovite* willingly entred into League with her. She was famous for her Royal Government amongst the *Turks, Persians* and *Tartars*; which having endured forty four years, five months, and odd days, she Dyed, being aged about seventy years, and was Buried at *Westminster*.
King

King *James*, a Prince from his Cradle, the sixth of that name in *Scotland*, and the first in *England*. He excelled for Learning.

Hereafter followeth the Histories of St. Denis the Titulary Saint of France, St. Romain, and some others, being after used in Discourse, for the Readers better information and delight, according as we find in the Legend of them.

Saint *Denis* is said to be the same *Dionysius* of *Areopageta*, mentioned in the *Acts* of the Apostles; who being converted himself, thirsted after the conversion of others, and to that end he with *Rusticus* and *Elutherius* Travelled into *France* then called *Gaul*, where he converted many to Christianity, and became the first Bishop of *Paris*, making *Rusticus* his Arch-Priest, and *Elutherius* his Deacon. Afterwards in the Reign of *Domitian* the Emperor, persecution growing hot, *Fescennius* Governour of *Paris*, commanded that he should bow before the Altar of *Mercury*, and offer Sacrifice unto him, which *St. Denis* with the other two beforenamed refusing to do, they were all three of them condemned to be beheaded, which was accordingly executed on *Mont Martre*, distant about a Mile from *Paris*. Now it came to pass, that when the Executioner had smitten off Saint *Denis* his Head, that he caught it up between his Arms, and ran with it down the Hill as fast as his Legs could carry him: Half a Mile from the place of his Execution, he sat down and rested; and so he did nine times in all, till he came to the place where his Church is now built, where he met with a very old Woman whom he charged to bury him in that place, and then fell down

down and Dyed, being three *English* Miles from *Mont Matre*, and there he was buried, together with *Rusticus* and *Elutherius*; who were brought after him by the People. Afterwards by the succeeding ages, when Christianity had got the upper-hand of Paganism, in the nine several places where he rested, are erected so many handsome Crosses of Stone all of a making.

To the memory of this Saint, did *Dagobert* the first build a Church in the place where he was Buried; for so it happened, that this *Dagobert*, during the life of *Clotyre* the second, his Father, had cruelly slain *Sadrefagille* his Governour. To avoid the fury of his Father, much incensed at that unprincely action, he was compelled to wander up and down *France*, *Hungary* and *Thirsty*. In this miserable condition coming to the Sepulcher of Saint *Denis*, he laid him down and slept, when there appeared to him an old Man with a staff in his Hand, who told him that his Father was Dead, and that he should be King, and desired him, that when it came so to pass he would build a Church there in the honour of St. *Denis*; which *Dagobert* coming to be King, accordingly did, and a Bishop was sent for in all haste to bless it. But it hapned the Night before the Bishops coming, that there came to the Town an ugly Leper, who desired to lie in the Church, and when he was there, about twelve a Clock at Night, our Saviour came into the Church in white Garments, and with him the Apostles Angels, and Martyrs with most delicious Musick; and then Christ blessed the Church, and bid the Leper tell the Bishop, that the Church was already blessed, and for a token of it, he gave the Leper his Health,

Health, who on the next Morning was found to be sound and perfectly whole.

The Legend of Saint Romain.

SAINT *Romain* was Bishop of *Roven* in *France* ;

It happened that in his time there was a Poisonous Dragon, which had done much harm to all the Country thereabouts ; many ways had been tried to destroy him, but none prospered ; at last *Romain* being then Bishop of the Town, undertook to do it ; and accompanied only with a Thief and a Murtherer, he marched towards the place where the Dragon lay ; upon sight of the Dragon the Thief stole away, but the Murtherer went on and saw the Holy Man vanquish the Serpent, and only with a Stole (which is a Neck Habit, Sanctified by his Holiness of *Rome*, and made much after the manner of a Tippet) with this Stole tied about the Neck of the Dragon, doth the Murtherer lead him Prisoner to *Roven*, the People much admiring at the same, highly extolling the Bishop, Pardoned the Murtherer, and burned the Dragon to ashes. In memory of this marvellous act, King *Dagobert* the first ; (who Reigned in *France* Anno 632.) granted unto *Andoin* or *Owen*, successor to *St. Romain*, that from that time forwards the Chapitre of the Cathedral Church of *Roven*, should every Ascension day, have the faculty of delivering any Malefactor, whom the Laws had condemned. This, that King then granted, and all the following Kings even to this time have successively confirmed it.

Of Saint Dunstan.

SAINT *Dunstan* was Arch-bishop of *Canterbury* in the time of *Etheldred* the *Saxon* King ; he was (according to the opinion of those times) of great Sanctity

Sanctity of Life, being a sleep one day in the Church, he Dreamed something of the Devil, whereupon he ran about pursuing him, even to the top of the Church, and came down again in his sleep without any hurt. At another time the Devil came to tempt him in the likeness of a beautiful Damofel, but St. *Dunstan* caught up a pair of Tongs, being red hot, and therewith, so pincht the Devil by the Nose, as quite spoiled his Countenance, and for ever taking Tobacco through the Nose again. He also coming once into a Gentleman's house, where were several Instruments hanging up against the Wall, at his entrance in, they of their own accord fell on Playing. It is reported of him, that when he Christened King *Ethelred*, the Child with his ordure defiled the Font, whereupon St. *Dunstan* said, *By God's Holy Mother, this Child if he live will prove a sloathful Person*, which accordingly came to pass, the Danes in his time over-running *England*. This Saint *Dunstan* Flourishing about the Year of our Lord, 978.

Of Thomas Becket.

Thomas Becket was the Son of one *Gilbert Becket*, which *Gilbert* being taken Prisoner among the Sarazens, the King's Daughter of that Country fell in Love with him, gained his Liberty, and came over into *England*, where she was Baptized in the Church of St. *Paul*, and married to this *Gilbert*, who upon her begat this *Thomas*, afterwards made Arch-bishop of *Canterbury* by King *Henry* the second, in which place he behaved himself very high; as well against the King as against the Nobles; nor was he it seems much beloved of the Commons, for coming one day into a Town
in

in *Kent*, the People cut off his Horses Tail, where upon the Children of that Country for a long time after (as the Legend reports) were Born with long Tails like Horses, he was at last slain in his Cathedral Church of *Canterbury*, by four Knights, and after his Death by the Pope Canonized for a Saint. Many Miracles are said to be by him performed, as namely how a Fellow for stealing a Whet-stone was deprived of his Eyes, but praying to *St. Thomas*, he had his Sight again restored; nay, a Bird flying out of a Cage, and being pursued by a Hawk, and ready to be seized on, the Bird crying out only *Saint Thomas help me*, the Hawk immediately fell down Dead, and the Bird escaped. His Tomb was afterwards much enriched with costly Gifts, and visited by Pilgrims from all Places, according to what we find in *Chaucer*.

From every Shires end

Of England do they wend,

The Holy blissful Martyrs Tomb to seek,

Who hath them holpen wherecing they beseeke.

F E S T S.

A new way to know the Father of a Child.

A Wench that lived in a Knights service was gotten with Child, and brought to Bed of a goodly Boy, before it was publickly known in the House: After her uprising, being examined before a Justice of the Peace, to know who was the Father of the Child, she said, she could not tell well her self; for there was two of the Knights Servants that had to do with her about the same time, whereof the one was a *Welsh-man* the other an *English-man*: One of them she said was the Father, but which of the two she was not certain. This doubtful case put the Justice in a great quandary,

dary, upon which of them to lay the charge of bringing up the Child, but the Clerk said he would soon decide the Controversie whose the Child was; and thereupon went into the Kitchen, and Toasted a bit of Cheefe, and then brought it and offer'd it, the Child putting it to his Mouth, which made the Child to cry, refusing it as much as it could. Whereupon the Clerk said, upon my Life the *Welsh-man* is not the Father of it, for if he were *it would have eaten Toasted Cheefe at a day old.*

The King of Swedens Goose.

THE King of *Sweedland* coming to a Town of his Enemies with a very little Company, they to slight his force, did hang out a Goose for him to shoot at; but perceiving before Night that these few Soldiers had Invaded, and set their chiefest Holts on Fire, they demanded of him what his intent was? To whom he answered, *To roast your Goose.* *Upon Latin.*

A Company of Country Fellows disputing of Learning, and what a crooked, hard, and intricate a thing it was to be a good Schollar: Truly says one, and so it is; for I have heard your best Latin is in *Crooked Lane.*

The Fellow and Miller.

ONE being much abused by a Miller, the Fellow at last told him, that he thought that there was nothing that he could imagine more valiant than the Collar of a Millars Shirt; and being asked what reason he had to think so, answered, *Because every Morning it had a Thief by the Neck.*

Of VVomens Pride.

AN ancient Tradesman living in *London*, had a Wife, who carried a very stately meen, and delighted

delighted very much in brave Apparrel. Upon a time walking abroad with other Women her Neighbours, they espied a pair of Silk Stockings upon her Legs; which made them not let their Husbands live in quiet, till they also had the like. Their Husbands unwilling to be at that charge, and yet loath to displease their Wives, went to the ancient Gentleman, and said, Sir, the sufferance of your Wives pride, hath spoil'd all ours, for since she hath worn Silk Stockings, our Wives have grown so importunate, that they must needs have the like, and you are the chiefest cause in suffering her to wear the same. *O my good Neighbour (said the Gentleman) I have great cause in doing so, for seeing I cannot please my Wife above the Knees, I must needs please her below the Knees, and the only way to please a Woman is to let her have her will.*

A Gentleman and his Huntsman:

A Gentleman that used to Hunt very much being at the fall of a mighty Stag, whilst he was breaking open, he began to fall into Discourse with this Huntsman, averring, that not any Creature upon Earth had a more thick and tough skin, than a well grown Stag; To which the Huntsman answered. Sir, if it be not offensive to correct you, I am not of your Worships Mind; for I do think many like Creatures have skins tougher than any Stag in the Forrest. His Master desirous to know the reason of his opinion, askt him what Creatures those were? To which the Huntsman answered, Marry Sir, Cuckholds, for I could never meet with any Stag, whose Hide was so tough, but that his Horns would break out, and branch from his Brows: But the skin of a Cuckholds

holds Forehead is so hard and impenetrable, that be his Horns never so wide and large, they are kept so within, that they are never known to be outwardly visible.

On a Spanish Soldier.

A Spanish Soldier being very Sick, expecting Death every moment, made his Will, bequeathing amongst other things his Pistol, in an especial manner to his Physician; who demanding his Reason for so doing, O Sir (said he) that Instrument joyn'd with your Practice, you need not to fear, but you may kill whom you please.

On a Gallants Cloak.

ONE seeing a Gallant who had on a Cloak which was all plain without, and plisht within, said, that Cloak is far different from the wearer, who is worst within and best without.

Horses to be Lett.

A Country Fellow riding to London, by chance, casting his eyes upon a Sign, read these words. *Here are Horses to be Lett, 1664.* which was the year when the Sign was first set up. but he imagined to be the number of the Horses; turned to his Companion and said, so many Horses in one place to be Hired, *I much marvel what shift they make for Stable-room.*

A Ladies Serving-man.

A Lady sending her Serving-man to the Play-House to know what was Play'd that day, one of the Players told him, 'Tis pitty she was a Whore (a Play so called) which the Fellow misunderstanding, told him they were base Rogues to call his Lady Whore, who was as honest as any of their Mothers.

On a Play-Book.

ONE having a Play-Book called the Wits, which he much valued, by chance lost it, for which he fell in a very great Passion; one of his Friends coming in the interim, and asking the cause of his Distemper: It was answered, *That he had lost his Wits.*

An ignorant Constable.

TWO Gentlemen of Stepney, going homewards over Moor-fields, about twelve of the Clock at Night, were staid by an impertinent Constable with many frivolous questions, more by half to shew his Office than his Wit; one whereof was, *If they were not afraid to go home at that time of the Night?* They answered no: Well said he, *I shall let you pass at this time, but if you should be knockt on the Head before you get home, you cannot but report, That there was a good Watch kept in Moor-fields.*

On a Drunken Husband.

A Fellow that was Drunken, fell a beating of his Wife, telling her of many Faults that she had committed; to which she answered, you tell me of a great many Crimes, but you will not stand to a word of what you speak.

A Country-man and Constable.

A Simple Country-man having Team-business in London, and being somewhat late abroad in the Night, was staid by a Constable, and somewhat hardly intreated; the poor Man observing how imperiously he commanded him, askt him what he was? To which he reply'd, I am the Constable, and this is my Watch; and I pray you Sir (said the Man) for whom do you watch? The Constable reply'd, I watch for the King; for
the

the King, said the Country-man simply, then you may let me pass quietly home to my Lodging, for I can give you a Certificate from some of my Neighbours, who are now in Town, that I am not the King, but Gaffer Jobson of Darbyshire.

The Reversion of a House.

ONE came bragging from the Court of Aldermen, over-joy'd with the obtaining of a Suit, for saith he, they have promised the Lease of the next House that falls. To whom one standing by replied, but had it been my case I should rather have petitioned for a House that stood.

The Thiefs Destiny.

A Fellow being tryed for his Life before a Judge, alledged for himself, that he could not avoid it, because it was his destiny, that he should steal; if so said the Judge, then know also, it is your destiny to be Hanged.

A Spaniard Whipt.

A Spanish Cavaleiro, being for some Faults by him committed, whipped through the principal Streets of *Paris*, and keeping a sober pace, was advised by a Friend to make more haste, that he might the sooner be out of his pain; but he half in choler reply'd, *That he would not loose the least step of his pace for all the whipping in Paris.*

The distressed Mariner.

A Mariner in a great Storm, prayed devoutly to the *Virgin Mary*, promising her, that if she would deliver them from that danger when he came on Shore, he would offer at her Alter a Candle as big as the Main-Mast of his Ship: Which when one of his Companions over-heard, he jogged him on the Elbow, telling him it was impossible to be done, *Tush* (said he)

we must now speak her fair because we are in trouble, but if I get safe on Shore, I will make her be content with one of six in the Pound.

The Country Fellow and Doctor.

A Country-Fellow was sent with his Fathers-Urine to the Doctors, and knocking at the door, the Physician opening unto him, he presented him the Urinal; who as he took it from his Hand, askt him withal from whence he came? To whom the Fellow made answer, I hope your Worship is wise enough to find that in the water.

The Country-Fellow and Judge.

A Country-Fellow was Subpoena'd for a Witness upon a Tryal of an Action of Defamation, at a Quarter Sessions holden in the Country; he being Sworn, the Judge bid him to say the very same words that he heard spoken, the Fellow was loath to speak, and hum'd and haw'd for a good space, but being urged by the Judge, he at last spake, *My Lord*, said he, *you are a Rogue*, The Judge seeing the People begin to Laugh, called to him and bid him speak to the Jury, for they were Twelve of them.

A Lame Horse.

UPON a Friday in Smithfield, one willing to put off a Lame Horse, and therefore not willing to have him rid, he tied him by the Bridle to the Rails, a Chapman liking the Nagg, came somewhat near the price, because the Seller warranted him sound of Wind and Limb; but before he would part with his Money, desirous to see what Mettal he had, he rid him upon the Stones, and perceived the poor Jade to halt down-right: At which the Chapman vexing, askt the other if he was not ashamed to put a lame unserviceable Jade

Jade upon him, and warrant him sound. To whom the other answered, I assure you he is as sound as any Horse in *England*, but that it was your fortune to try him when his Foot was asleep.

The Unthrif and his Sweet-heart.

A Fellow that was a great spend-thrift, told his Sweet-heart that he loved her like any thing ; what thing do you mean said she : Any Sweet-heart, quoth he, what you please. Then (reply'd she) do not love me like Money ; for then I am sure you will not keep me.

A Lords Chaplain.

A Lord desired his Chaplain to write a Copy of Verses on his Lady, who was a great shrew, it was promised but not performed, the Lord asking the reason of his delay, said the Chaplain, *What need you my Lord desire a Copy, when you have the Original?* My Lady hearing thereof, caused the Chaplain to be turned away, and so he paid for his wit.

A Country-Fellow.

A Country-Fellow, who had never seen *London*, was abused one day by some young Clerks of an Inn of Chancery, who thereupon complained to the Principal of the House, in this manner ; *I have been much abused by a company of Rascals belonging to this House, and being informed that you are the Principal, I thought good to acquaint you therewith.*

A Drunken Gentleman.

A Gentleman having drank very hard at the *Kings-Head Tavern*, came reeling out up *Chancery-Lane*, and chanced to reel within the Rails of the Pump, and kept his motion round so long,

long, that he was tired, he asked one that passed by where he was, he told him overagainst the Chancery: *I thought so (said he) and that's the reason, I think I shall never get out of this place.*

Of Dying in Debt.

A Citizen dying greatly in Debt, is coming to his Creditors Ears; farewel says one, there is so much of mine gone with him, and he carried so much of mine said another, one hearing them make their several complaints, said, *well, I see now, though a Man can carry nothing of his own out of this world, yet he can carry a great deal of other Mens.*

A Cross Wife.

A Young-man Married a cross piece of Flesh, who not content, though her Husband was very kind, made continual complaints to her Father, to the great grief of both Families, the Husband being able no longer to endure this scurvy humour, bang'd her soundly: Hereupon she complained to her Father, who understanding well the perverseness of her humour, took her to task, and laced her sides soundly too; saying, *Go and commend me to your Husband, and tell him I am now even with him, for I have cudgelled his wife as he hath beaten my Daughter.*

A Woman beating her Husband.

IN the last great Plague time, a Constable heard a Woman beating of her Husband, whereupon he ran immediately and sat a Crose on the Door, and a Watch-man to attend, being asked the reason; he said, *A greater Plague under Heaven could not befall a Man, than for to be beaten by his Wife.*

A Maid and her Master.

A Gentleman having a very handsom servant, and as he verily believed a Maid, solicited her to lie with him; but she refused; at last it came to this, that all she feared was, he would hurt her, he told her no; she said, if he did, she would cry out: And being finished, *La you there*, said he, did I hurt you? *Or did I cry out*, said she? Her Mistress, not long after, perceiving her puking, askt her whether she were not with Child, charging her home, she confest, and that it was her Master got it, where said she? In the Truc-kle-bed; where was I then? In the high-bed forsooth asleep, O you Whore, why did you not cry out? *Why forsooth* (said she) *since my Master did not hurt me, why should I cry out? Had you been in my condition, would you have done it.*

A Shoemaker and a Cobler.

A Shoemaker to mock a Cobler, being black saith, what news from Hell? How fares the Devil? 'Faith says the Cobler, he was just riding forth as I came thence, and pulling on his Boots, he complained grievously that he was in the Shoemakers Stocks, and desired me to send him a Shoemaker to widen his Boots and draw them on for him.

A Wearisome Guest.

A Gentleman fallen to decay, shifted where he could, amongst the rest, he visited an old acquaintance, and stay'd with him seven or eight days, in which time the Man began to be weary of his Guest, and to be rid of him, feigned a falling out with his Wife, by which means fare was very slender: The Gentleman perceiving their drift, but not knowing whether to go to better
I himself,

himself, told them he had been there seven days, and not seen any falling out betwixt them before; and he was resolv'd to stay fourteen days longer, but he would see them Friends again.

Of a Ducking-stool.

SOME Gentlemen Travelling, and coming near to a Town, saw an old Woman Spinning near a Ducking-stool; one to make the Company Merry, asked the good Woman, what that Chair was made for? Said she, you know what it is; indeed said he, not I, unless it be the Chair you use to Spin in, no, no, said she, you know it to be otherwise: Have you not heard that it is the Cradle your good Mother hath often lain in.

A LOTTERY.

ONE was perswaded to venture something at the Lottery; not I said he, for none has luck at it but rank Cuckholds: His Wife standing by, perswaded him by all means to venture; for said she, I am certain you will have very good Luck.

Upon a Pint of Claret.

TWO Gentlemen coming into a Tavern, one of them called for a pint of Claret, why do you love Claret, said the other! For my part I'll see it Burnt before I'll drink a drop of it.

A Prisoner.

A Citizen coming into Ludgate, saw there an old acquaintance of his, Lord, Tom, says he, how cam'st thou hither? He reply'd, a Blind Man might have come hither as well as I, for I was led hither betwixt two, who would not suffer me to go any other way.

Of going in the Dark.

A Fellow going in the Dark, held out his Arms to defend his Face; coming against the door which stood out-right, he ran his nose the edge thereof; whereupon he cryed out; *Hay day, what's the matter, my Nose was short enough just now, and is it in so short a time grown longer than my Armes.*

Of a Robbery.

Some Thieves met with a Man, and Robbed him of all he had, then bound him, and laid him in a Wood: A little after they met another, and served him in like manner, and laid him not far from the other; the first cry'd out, *I am undone, I am undone, the other hearing him say so, desired him to come and undo him too, since he was undone himself.*

A Maids Picture.

A Young Gentlewoman desired an excellent Painter, to Draw her exactly as she was a Maid; and of the same Stature, which he did according to her desire, excepting (as she said) that he had Drawn her less than she was; O Madam, said he, *Posterity would never believe my Draught, had I made you Taller, or so Big, for it is very rare in this Age, to find a Maid so Big and so Tall.*

Of a Knight.

A N old Knight requested a favour of the King, but was denied: Thinking that the mean-ness of his Habit, and bushiness of his Beard was the cause of his ill Success; he went home, and having shaved all off, and dressed himself *A-la-mode*, with a flaxen Perriwig, re-addressed himself to his Majesty concerning the same business; his Majesty perceiving the Deceit, said to him, *I*

would be glad to gratifie your desire, but it is no
long since I denyed it to your Father, and it were
unjust to grant the Son, what I denyed the Father.

E P I G R A M S.

New and Old.

To the Reader.

THou that readst these, if thou commendst them
Thou'st too much Milk, if none, thou'st too much
Gall.

Another.

MY Book the World is, Verses are the Men,
You find as few good here, as amongst them.
On Rubinus.

Rubinus is extream in Eloquence,
For he creates rare Phrase, but never Sense:
Unto his Serving-man, alias his Boy,
He utters Speech exceeding quaint and coy;
Diminutive, and my defective slave,
My Pleasures pleasure is, that I must have
My Corps Coverture, and immediately,
To insconce my Person from frigidity.
His Man believ'd all Welsh his Master spoke,
Till he rails English, Rogue, go fetch my Cloak.
On Mambrino.

MAmbrino having spent all his Estate;
Went to the Wars to prove more fortunate;
Being return'd, he spake such warlike words:
No Dictionary half the like affords.
He talks of Flankers, Gabions, and Scalado's,
Of Counterns, Parapets, and Palizado's,
Retreats, and Triumphs, Cammisado's,
Of Sallies, Half-moons, and of Ambuscado's.
I to requite the Fustian terms he uses,
Reply with words, belonging to the Muses,

As Spondees, Dactils, and Hexameters,
Stops, Comma's, Accents, Types, Tropes, and Pan-
rameters,

Madrigals, Epicediums, Elogies,
Satyrs, Jambicks, and Apostrophes,
Acrosticks, Palinodes, and Anagrams,
Eglogues, Sapphicks, Lyrick, Epigrams,
Thus talking and being understood by neither,
We part as wise as when we came together.

On Doctor Bond.

DOCTOR Bond to avoid all further strife,
Riding before turn'd back to kiss his wife,
And was not Doctor Bond then wondrous kind,
Riding before, to kiss his wife behind?

In Dolente.

DOLENS doth shew his purse, and tells you this,
It is more horrid than a Pest-house is;
For in a Pest-house many Mortals enter,
But in his purse one Angel dares not venture.

On Frances.

FRANKS flesh is free, and yet it is not free;
Strange this may seem to some how it should be:
FRANKS flesh is free to any who so pleases,
FRANKS flesh is not free from French Diseases.

Besses Bravery.

BESSES does not only hide her privy ware,
But breast and neck where coyest Maids go bare;
Yet there is one foul unbecoming place,
Uncovered left, what call you that? Her Face:

Of a Dwarf, old.

A Dwarf upon a Pismires back
Did get him up to ride,
He deem'd a tame Elephant
He did as then bestride:

But while he did advance himself,
 To bold upon his Back,
 He tumbled down, and had a fall,
 That made his Guts cry quack.
 When as the Dwarf was thus unhorst,
 Each laught both great and small,
 Why laugh you Masters, quoth the Dwarf?
 What! Phaeton had a fall.

On the Compter.

Bedlam, fate blest thee, thou wantest nought but wit,
 And having gotten that, we're freed from it,
 Bridewell, I cannot any way despise thee,
 For thou doest feed the poor and jerk the lazy.
 Newgate, I cannot much of thee complain,
 For once a Month thou freest Men out of pain?
 But from the Compter, goodness it self defend us,
 To Bedlam, Bridewell, or Newgate, send us,
 For there in time, Wits, Work, or Law sets free;
 Nothing but Money here gets Liberty.

On Drunkenness.

IT is a Thief; that oft before his Face,
 Steals Man away; and lays a Beast in's Place.

On Pious Uses.

They that in life oppress, and then bequeath
 Their Goods to pious uses at their death,
 Are like those Drunkards being laid a sleep,
 They belch and vomit what they cannot keep.

On a Prison.

A Prison is a House of cure,
 A Grave for Men alive,
 A touchstone, for to try a Friend,
 No place for Men to thrive.

Self-Love.

WE to our selves most partial Judges be,
 And faults in others, not our selves can see;
 Our

Our Enemies we would have them halter'd,
But when we judge our selves the case is alter'd.

In Cornutum.

TOM's Wife is sick, and therefore he doth run
In haste to fetch the Midwife, which being done,
He runs to call the Women in with speed,
To help his Wife in this her extream need.
The Child being born, then Tom about doth trot
And never leaves till he hath Gossips got.
Ah Tom I needs must say thou hast hard measure,
To take such pains when others had the pleasure.

Mysus and Mopsa.

MYsus and Mopsa hardly can agree,
Striving about superiority,
The text which saith that Man and Wife are one
Was the chief argument they stood upon,
She held that both Woman one should become.
He held they should be Man and both but one,
So they contended daily, but the strife
Could not be ended, till both were one wife.

De Sanitate & Medico.

HEalth is a Jewel rich, which when we buy,
Physicians value it accordingly.

On the Life of Man.

MAN's Life is like an Hour-glass, wherein
Each several Sand that passeth is a Sin,
And when the latest Sand is spent and run,
Our Sins are finish'd, as our Lives are done.

A Comparison between a Drunkard and an
Idolator.

WHich is the greater Sin, and which the less,
Which Find's the sharper which the milder red:
To turn God's glorious Image to a Beast,
Or turn the Image of a Beast to God.

On Perfumes.

THey that smell least smell best ; which intimates,

They smell like Beasts, that smell like *Civet Cats*.

On Tyndarus Old.

A Wight whose name was Tyndar would

Have kist a pretty Lase ;

Her Nose was long, (and Tyndar he

A flouting Fellow was)

Wherefore unto her thus he said,

I cannot kiss you sweet,

Your Nose stands out so far, that sure

Our Lips can never meet.

The Maiden nipt thus by the Nose,

Straight blusht as red as fire,

And with this gird displeased, thus

She spake to him in ire.

Quoth she if that my Nose do let

Your Lips from kissing mine,

You there may kiss me where that I

Have neither Nose nor Eyne.

An Old Leacher.

R Embombo stradling goes in great distress,

As if he had the *French P--* yet confess

He will not, nor can I think the same,

Sith he in *France* at any time ne're came :

Then since he never came whereas they grew,

Let all Men be appeas'd the Tale's untrue,

For how should he be troubled with *French Sores*,

Who never used any but *English Whores* ?

The Fencer and Physick Doctor.

LIE thus (the Fencer cries) thus must you guard,

Thus must you slip, thus point, thus pass, thus ward,

And

And if you kill him Sir, this trick learn then,
With this same trick, you may kill twenty men.
Both you and he Doctor, to me may come to
School,

Thou doest but prate, my deed shall shew my
skill,

Where thou hurts one, an hundred I do kill.

On Epigrams.

AN Epigram that's new, sharp, neat, and witty,
Is like a Wench that's handſom, young, pretty,
Whilst they are private, they are much reſpected,
Once common, though ſtill good, they are neglected.

On Saint George.

SAint George 'tis writ, his cutting morglay drew,
And with the ſame a burning Dragon ſlew ;
Some ſay there are no Dragons, yet the ſtory,
Says he preſerv'd a Virgin to his glory.
That Dragons were into my mind doth ſink,
But for a Maid, I know not what to think.

Conclusion of the Epigrams.

HERE Muſe caſt Anchor for a little while,
And to more mournful matter turn thy ſtile.

E P I T A P H S.

On a Hocus Pocus.

HERE Hocus lies with his tricks and his knocks,
Whom Death hath made ſure as a Juglers box;
Who many hath cozend by his Leiger-de-main,
Is Preſto convey'd, and here under-lain:
Thus Hocus is here, and here he is not,
While Death plaid the Hocus, and brought him to
th' Por.

On a Bald-pate.

HERE lieth John Baker wrapped in mould,
Who never gave penny to have his head
poll'd ;

Now the Pox and the Plague light on such a device
That undid the Barber, and starved the Lice.

On a Drunkard.

Here now into this Grave a Man is thrust,
Who is by drinking drunk as dry as dult.

On Bernard.

If Heaven be pleas'd when Men do cease to sin,
And Hell be pleas'd when it a Soul doth win,
If Men be pleas'd when they have lost a Knave,
Then all are pleas'd ; here's *Bernard* in his Grave.

On a Cobler.

Here lies an honest Cobler, whom curst fate,
Perceiving near worn out, would needs
translate,

'Twas a good thrifty Soul, and time hath been,
He would well liquor'd wade through thick and
thin ;

But now he's gone, 'tis all that can be said,
Honest *John Cobler*, is he under-laid.

On John Taylor the water-Poet.

Here lies the Water-poet honest *John*,
Who rowed on the streams of *Helicon* :
Where having many Rocks and dangers past,
He at the Haven of Heaven arriv'd at last.

On a Man and his Wife Buried together.

Readers, cease thy pace and stay,
Hearken unto what we say ;
As you are, such once were we,
As we are such shall you be.
Then provide whilst time you have,
To come Godly unto your Grave.

An ancient Epitaph on an Earl of Devonshire.

HO stay, who lies here :
I the good Earl of *Devonshire*,
And *Maud* my Wife that lov'd full dear,
We lived LXV year.

What

What we spent, we had ;
What we gave, we have ;
What we lent, we lost.

On John Lilburn.

UNTImely, 'cause so late, and late because,
To some much mischief it no sooner was :
Is *John* departed, and is *Lilburn* gone ?
Farewell to both, to *Lilburn* and to *John* :
Yet being Dead take this advice from me,
Let them not both in one Grave Buried be ;
Lay *John* here, and *Lilburn* thereabout,
For if they both should meet, they would fall out.

*On william Summers, King Henry the
Eighth's Jester.*

STay Traveller, guess who lies here :
I tell thee neither Lord nor Peer,
No Knight, no Gentleman of note,
That boasts him of his ancient Coat,
Which Heralds curiously emblazon,
For Men (well skill'd therein) to gaze on ;
Know then, that this was no such Man,
And I'll expresse him as I can.

He that beneath this Tombstone lies,
Some call'd fool, some held him wise,
For which who better proof can bring,
Then to be favour'd by a King :
And yet again we may misdoubt him.

" A King hath always fools about him.

Is he more Idiot than the rest,
Who in a guarded Coat can Jest ?

Or can he wisdoms honour gain,
That is all bravery and no brain ?

Since no such things, wit truly bred,
I'th' habit lies not, but i'th' head.

But

But whether he was Fool or Knave,
 He now lies sleeping in his Grave;
 Who never in his Life found match,
 Unless the Cardinals Fool called *Patch*:
 Of whom some Courtiers, who did see
 Them two alone, might say, *We three*.
 And 't may be fear'd it is a Phrase,
 That may be used in these our days.

Well, more of him, what should I say:
 Both Fools and Wise Men turn to clay:
 And this is all we have to trust,
 That there's no difference in their dust.
 Rest quiet then beneath this stone,
 To whom late *Archy* was a drone.

On a Usurer.

Here lies at least ten in the hundred,
 Shackled up both hands and feet,
 That at such as lent Money *gratis* wonder'd,
 The gain of Usury was so sweet;
 But thus being now of Life bereaven,
 'Tis a hundred to ten, he's scarce gone to Heaven.

On a Miller.

Death without question was as bold as brief,
 When he kill'd two in one, Miller and
 Thief.

On a Taylor who died of a Stitch.

Here Stitch the Taylor in his Grave doth lie,
 Who by a Stitch did live, and by it dye.

On Death.

THE Death of all Men is the total sum,
 The Period unto which we all must come.
 He lives but a short life that lives the longest,
 And he is weak in death, in life was strongest.

Our life's like Cobwebs, be we ne're so gay,
 And death's the broom which sweeps up all away.

R I D.

R I D D L E S, or dark Propositions. oftentimes
used in Discourse.

Riddle 1.

I Went to the Wood and I got it,
I sat me down and I sought it;
I kept it still against my will,
And so by force home I brought it.

Resolution.

It was a Man that had a Thorn in his Foot.

Riddle 2.

A Beggar once exceeding poor,
A penny prayed me give him,
And deeply vow'd ne're to ask more,
And I ne're more to give him.
Next day he begg'd again, I gave,
Yet both of us our Oaths did save.

Resolution.

He gave him but a Penny.

Riddle 3.

Beyond Sea there is an Oak, and in that Oak
is an Nest, and in that Nest an Egg, and in that
Egg there is a Yolk, which calleth together all
Christian Folk.

Resolution.

*The Oak is the Church, the Nest is the Belfrey, the
Egg is the Bell, and the Yolk the Clapper.*

Riddle 4.

I went, and I went I cannot tell whither, I met,
and I met with I cannot tell who, I had a gift gi-
ven me, I shall never forgo; and yet I came a
true Maid home.

Resolution.

It is a Child went to be Christened.

Riddle 5.

What is that, is as white as snow,
And yet as black as any Crow;

And

182 *The New Help to Discourse.*

And more plyant than a wand
Tyed in a Silken band.
And every day a Princes Peer,
Look on it with a Mirth that's clear.

Resolution.

*It is a Book tied with a Silken Lace,
Whose Paper is as white as Snow,
Ink as black as any Crow,
And Leaves more pliant than a wand.*

Riddle 6.

My Coat is green and I can prate,
Of divers things within my grate;
In such a prison I am set,
That hath more Trap-holes than a Net.

Resolution.

A Parrot in a Cage of Wyer.

Riddle 7.

There was a Bird of great renown,
Useful in City and in Town,
None work like unto him can do ;
He's Yellow, Black, Red, and Green,
A very pretty Bird I ween,
Yet he is both fierce and fell,
I count him wise that can this tell.

Resolution.

The painful Bee.

Riddle 8.

I am called by the name of a Man,
Yet am as little as a Mouse,
When Winter comes I love to be
With my red Target near the House.

Resolution.

A Robin Red-breast.

Riddle 9.

What part of Man may that part be,
That is an implement of three,

And

And yet a thing of so much stead,
No woman would without it wed ;
And by which thing, or had or lost;
Each marriage is quite made or cross ?

Resolution.

The Heart of a Man, a Triangular figure, the beginning of Love.

Riddle 10.

Two Legs sat upon four Legs, and eight Legs
run before ; in came three Legs, and upon eight
Legs fell, I count him wise that doth this Riddle
tell.

Resolution.

*It is a man upon a Horse, driving two Sheep before
him, and a Wolf that had lost one of his Legs,
seizeth the two Sheep.*

Riddle 11.

Learning hath bred me, yet I know no letter,
I have liv'd among Books, yet am never the better ;
I have eaten up the *Muses*, yet know not a verse :
What Student is this, I pray you rehearse ?

Resolution.

A Worm bred in a Book.

Riddle 12.

It was not, it is not, nor never will be,
Hold up your hand and you shall see.

Resolution.

*It is the little Finger, that was not, nor is not,
nor never will be, so great as the other Fingers.*

Riddle 13.

All day like one that's in disgrace,
He resteth in some secret place,
And seldom peepeth forth his head,
Until Day light be fully fled ;

When

When in the Maids or Good-wives hand,
 The Gallant first had grace to stand,
 Whence to a hole they him apply.
 Where he will both live and dye.

Resolution.

A Candle.

Poſies for Rings.

G OD did decree	<i>As I affect thee,</i>
Our Unity.	<i>So respect me.</i>
Rings and true friends,	<i>In Body two,</i>
Are without ends:	<i>In heart but you.</i>
We are agreed,	<i>As I to thee,</i>
In time to speed,	<i>So wish to me.</i>
In comely hue,	<i>Where hearts agree,</i>
None like to you,	<i>No strife can be.</i>
In thy breast,	<i>God above</i>
My Heart doth rest.	<i>Increase our love.</i>
I trust in time,	<i>Heart and hand,</i>
Thou wilt be mine.	<i>At your command.</i>
Faithful love,	<i>Where this I give,</i>
Can ne're remove.	<i>I wish to live.</i>
No force can move.	<i>Best election,</i>
A fixed love.	<i>Is constant affection.</i>
'Tis love alone,	<i>Though far apart,</i>
Makes twobut one.	<i>Yet near in heart.</i>
My fancy is,	<i>My love to thee,</i>
Endless as this.	<i>Like this shall be.</i>
I seek to be,	<i>So decreed,</i>
Not thine but thee.	<i>And so agreed.</i>
In thee each part	<i>Nothing for thee,</i>
Doth catch a heart,	<i>Too dear can be,</i>
The love I owe.	<i>Loves delight,</i>
I needs must show,	<i>Is to Unite.</i>

As.

*As I expect, so let me find,
A faithful friend, a constant mind.
The sacred purpose and decree,
Is manifest in choosing thee.
My faith is given, this pledge doth show,
A work from Heaven, perform'd below.
The Eye findeth, the Heart chooseth,
The Hand bindeth, and Death looseth.
Wit, Wealth, and Beauty, all do well,
But constant love doth far excel.
Fear God, and love thou me,
That is all I crave of thee.
Be it my fortune, or my fault,
Love makes me venture this assault.*

A C R O S T I C K S

On these words.

*If thou hadst granted,
I Joy had wanted.*

To a proud rich, but deformed Gentleman.

*I n danger pult, you say I prove,
F raught with the steam of lust not love,
T ime was you say, I priz'd the Face,
H igh and renown'd, as if its Grace
O 're past compare, but now I seem,
U rged unto wrath to dis-esteem,
H onour's attendant unto thy praise;
A nd to dis-robe thee of thy rays;
D isgorging thus such surfeits, you
S ound forth these words I am untrue,
'T is true, I said three Goddesses,
G rac'd thy rare parts, as like to these,
R ich Juno was but like a Sow,
A s foul, as fat, and so art thou:
N ext wisdom was in Pallas but,
T hou like to her, art turn'd a slut.*

Eye

E ye pleasing *Venus* would admit,
 D elight in bed, and you love it ;
 I ncensed by my wily mind,
 I thus requite thee in thy kind,
 O 're charg'd with anger venting spleen,
 Y earst to one Fool, one Stur, one Quean.
 H arbor'd in one, I did compare thee,
 A lthough truth known, I seem'd to spare thee.
 D igest me as you please ; yet know,
 W ill ne're did mean, what wit did show.
 A nd though Art taught me to be bold,
 N o part in thee I lov'd but Gold :
 T ake this from me, pray that a fool,
 E spouse thee so thy filth may rule.
 D etain no wise Man for thy self,
 No such will love thee but for thy wealth.

A cross Acrostick on two cross Lovers.

Though cross in our affections, still the flames
 Of Honour shall secure our noble names ;
 Nor shall our fate divorce our faith, or cause
 The least Mislike of Loves Diviner Laws.
 Crosses sometimes are cures : Now let us prove
 That no strength shall abate the power of Love.
 Honour, Wit, Beauty, Riches wisdom call,
 Frail fortunes Badges : In true Love lies all.
 Therefore to him we yield, our Vows shall be
 Paid—Read, and written in Eternity :
 That all may know when Men grant no Redress,
 Much Love can sweeten the unhappiness.

Acrostick on Malt.

M alt is the grain of which we make strong Ale,
 A le is the liquor that doth make us merry,
 L et but a Toast be put in't, 'twill not fail,
 T o make the heart light, and to sing down
 derry.

Another.

Another.

Malt is the grain by which a Fox we gain,
Ale is the liquor, makes our tongues run quicker;
Let these two boast, but the honour of a toast,
Then sit and tippie, 'twill your senses cripple.

Acrostick on time.

Time with his Sythe brings all to their last home,
In vain to plead, none can withstand his doom.
Monarchs by Deaths triumphant hand are made
Equal ith' Grave unto the Sythe and Spade.

An Acrostick Epitaph on a vertuous Gentlewoman:

A skest thou Reader who lies here?
No common Corps: Then list and thou shalt
hear.

Goodness, rare meekness, zeal, pure chastity,
Interr'd together in this ground do lie,
Behold her acts whilst here she made abode;
She liv'd belov'd of Men, dy'd lov'd of God.

Acrostick on Death.

Death is the last end of our mortal race;
Each hour we spend, we thither hie apace;
A little time it is in life we have,
To day we are here, to morrow in our Grave;
Help us then Lord, no aid but thee we crave.

A N A G R A M S.

T O A S T.

Anagrams.

A S O T T.

Expōition.

A T O A S T is like a Sor, or what is most
Comparative, a Sor is like a Toast;
For when their substances in liquor sink,
Both properly are said to be in drink.

JOHN

JOHN TAYLOR, *Water Poet.**Anagram.*

L O Y A L I N H E A R T.

Exposition.

And well he did deserve this Anagram,
Who was unto his end a Loyal Man.

Or thus,

Well was thy Anagram Loyal in Heart,
Who from thy Loyalty did never start.

L O S T E.

Anagram.

S T O L E.

Exposition.

This Anagram mytterious sence may boast,
For what was *stole* is found in what was *lost*.

J A Y L E R.

Anagram.

A R A Y L E.

Exposition.

This doth benefit the Jayler wondrous trim,
He at the Prisoners rails, and they at him.

F A N C I E S.

A Fancy upon words.

HE that's devoted to the
The Dice, or a Lascivious
At his own price is made an
He that is greedy of the
On reason do commit a
And changeth habit with an
The lover whose devotion
Up to the Sphere where beauty
Makes Burning-glasses of his
If long he to that Idol
His fight by Loves inflaming
Is lost for ever and for

---CLASS,

-----LASS,

---ASS.

---GRAPE,

-----RAPE.

---APE.

-----FLIES,

----LIES,

---EYES.

---PRAY,

-----RAY,

-----AY.

He

He that loves Glas without a G,
Leave out L. and that is he.

EVANK is a word of fame,
Spell it backward, it is your name.

These Lines may be read backwards or for-
wards, being both ways alike.

Deer Madam Reed.

Deem if I need

Another to the same effect

Lewd did I live, and Evil did I dwell.

Thoughts valued

c may B.

Searching Love

ICVB 2 yy for me.

Qu a d. tr fu str

os nguis ius isti de nere avit.

H Sa m Chr vul i

P R O V E R B S.

Young Men think Old Men are Fools, but
Old Men know young Men to be Fools.

Love me and love my Dog.

Marriage and Hanging goes by destiny.

To day a Man to morrow a Cuckold.

He that Marries a Widow and two Children,
marries three thieves.

Fair words makes Fools feign.

Hot love is soon cold.

Make a Coward fight and he will kill the Devil.

Sorrow quits no scores.

A Ship and a Woman wants always trimming.

A Woman and a Glas is always in danger.

Fire and Water are good servants, but bad
Masters.

A Rouling-stone never gathers Moss.

To

To a fair day open your window.

Building and marrying of Children are two great wasters.

Too much familiarity breeds contempt.

The burnt Child dreads the Fire, when old Fools will play with the Coals.

The nearer the Church, the further from God.

The absent party is still in fault.

When a thing is done, advice comes too late.

Though old and wise, yet still advise.

It is an ill air where nothing is to be gain'd.

Good ale, is meat, drink, and cloth.

Anger dyeth quickly with a good Man.

For that thou canst do thy self, rely not another.

None knows the weight of anothers burthen.

Apothecaries would not give Pills in sugar, unless they were bitter.

Better ride on an Ass that carries me than an Ass that throws me.

Be not a Baker, if your Head be of Butter.

The ballance distinguishes not between Gold and Lead.

One Barber shaves not so close but another finds work.

On a good bargain think twice.

Bashfulness is an enemy to poverty.

Better to be beaten than to be in bad company.

Beauty draws more than five yokes of Oxon.

The Beggar is never out of his way.

Better to dye a Begger than live a Beggar.

He who lies long in bed his estate feels it.

If the bed could tell all it knows, it would put many to blush.

Who hath bitter in his mouth spits not sweet.

The Blind Mans Wife needs no painting.

He that blows in the dust fills his eyes. It

It is easie to bowl down hill.

The brain that sows not corn, plants thistles.

The Ass that brays most, eats least.

Bread with eyes, and cheese without eyes.

To beg Breeches of a bare-ars't Man.

As I brew so must I bake.

There is no deceit in a brimmer.

The greatest burthens are not the gainfullest.

To buy dear is no bounty.

Buy at Market and sell at home.

In a calm sea, every Man is a Pilot.

If thou hast not a Capon feed on an Onyon.

The Cat is hungry when a crust contents her.

It's a bad cause that none dare speak in.

He that chastiseth one, amendeth many.

The Chicken is the Countries but the City eats it.

Wo to the house where there is no Chiding.

To a Child all weather is cold.

Who never climb'd never fell.

Give a Clown your Finger and he will take your whole hand.

Coblers and Tinkers are the best Ale drinkers.

When you ride a young Colt see your Saddle be well girt.

The comforters head never akes.

Keep good Men company and you shall be one of the number.

Confession of a fault makes half amends for it.

He may well be contented that needs neither borrow nor flatter.

A covetous Man is like a dog in a wheel that roasts meat for others.

Keep counsel thy self first.

Counsels in Wine seldom prosper.

He that will not be counsell'd cannot be help't.

Cour-

Courtesie on one side does never last long.

Craft brings nothing home.

To a crasie Ship all winds are contrary.

Who is a Cuckhold and conceals it, carries
coals in his bosom.

Deaf Men go away with the injury.

Men fear death, as Children fear to go in the
dark.

Better to go to bed supperless than to rise in
debr.

Discreet women have neither eyes nor ears.

A Man may cause his own dog to bite him.

Do what you ought, and come what can.

Who loses his due getteth no thanks.

Think of ease, but work on.

Of evil grain no good seed can come.

Who hath a fair wife needs more than two eyes.

A fair woman and a slash't gown finds always
some nail in the way.

Fall not out with a friend for a trifle.

Every one boasteth the fat hog whilst the lean
one starves.

Teach your Father to get Children.

Every ones faults are not witten in their fore-
heads.

Well may he smell of Fire whose gown burneth.

None is a fool always, every one sometimes.

The foremost dog catches the hare.

When fortune smiles on thee take advantage.

He that will deceive the Fox must rise betimes.

Foxes when sleeping have nothing fall in their
mouths.

Foxes when they cannot reach the Grape
say they are not ripe.

Life without a friend, is death without a witness.

When

When a friend asketh, there is no to morrow.

Have but few friends tho' many acquaintance.

A Tree is known by the Fruit and not by the Leaf.

Who gives thee a Capon, give him the Leg and the Wing.

Long absent soon forgotten.

Adversity makes a Man wise, not rich.

He that's afraid of every Grass, must nor pise in a Medow.

He'll never have any thing good cheap that is afraid to ask the price.

Hasty [or Angry] Men seldom want woe.

He that is angry without a cause must be pleased without amends,

Scald not your Lips in another man's Portage.

Never be ashamed to eat your Meat.

Every Ass thinks himself worthy to stand with the Kings Horses.

Awe makes *Dunn* draw.

He loves Bacon well that licks the Swine-snye-door.

A bad shift is better than none.

A bald Head is soon shaven.

It is a hard Battel where none escapes.

Sell not the Bares Skin before you have caught him.

He must have Iron Nails that scratches with a Bear.

A Beggar pays a benefit with a Loufe.

Beggars breed and rich men feed.

A good beginning makes a good ending.

Little difference between a feast and a belly-full.

The belly is not filled with fair words.

The best things are worst to come by.

Birchen twigs break no ribs.

Birds of a feather flock together.

He is in great want for a Bird that will give a Groat for an Owl.

One Bird i'th hand is worth two in the bush.

It is an ill Bird that bewrays its own nest,

Small Birds must have Mear.

Birth is much, but breeding more.

If you cannot bite never show your teeth.

Black will take no other beu.

A black Plumb is as sweet as a white.

A black hen lays a white egg.

It is ill to drive black hogs in the dark.

They have need of a blessing that kneel to a Thistle.

Blind men cannot judge of colours.

A man were better be half blind than have both his Eyes out.

A blot is not a blot unless it be hit.

Blushing is vertues colour.

Great boast, small roast.

He that is born to be hanged shall never be drowned.

They that are bound must obey.

Bought wit is best.

Better to bow than break.

A bow long bent at last waxes weak.

Brag's a good dog, but that he hath lost his tail.

That that is bred in the bone will never out of the flesh.

Let every man praise the bridge he goes over.

What is a pound of Butter amongst a kennel of hounds.

They that have good store of Butter may say it thick on their Bread.

That

That that will not be Butter must be made into Cheese.

Those that have no other Mear, Bread and Butter are glad to eat.

Who buys, hath need of an hundred eyes, who sells hath enough of one.

Buying and selling is but winning and loosing.

Care will kill a Car.

A pound of care will not pay an ounce of debt.

You can have no more of a cat than her skin.

Well might the cat wink when both her eyes were out.

How can the cat help it if the Maid be a fool.

Cry you mercy kill'd my cat.

A scalded cat fears cold water.

He that leaves certainty and sticks to chance, when Fools Pipe he shall dance.

Change of Pasture makes fat Calves.

Charity begins at home.

When good chear is lacking our friends will be packing.

Its a wise Child knows his own Father.

When the Child is Christned you may have Godfathers enough.

Children and fools speak truth.

The greatest Clerks are not always the wisest Men.

The Clock goes as it pleases the Clerk.

Can a Jack-anapes be merry when his clog is at his heels?

A close mouth catcheth no flies.

Its a bad cloath indeed will take no colour.

You must cut your coat according to your cloth.

Every Cock is proud on his own dunghill.

That

I'll not charge a Cottage in possession for a Kingdom in reversion.

RULES OF CIVILITY.

EVery Action done in the world, ought to be done with some sign of respect to those that are present.

It is unbecoming to put another in mind of any unclean or unsavory thing.

Put not your hands in the presence of others to any part of the Body, not usually discovered.

Shew nothing to your companion that may affright him.

Sing not to your self with a humming noise, in the company of others, that they may not hear you, nor drum with your fingers or feet.

Rub not your teeth, nor crash them, nor make any crack, whereby others are disturbed.

Stretch not out your Arms at their length and writh them about.

If you cough, sneeze, sigh, or yawn, do it not loud but as privately as may be.

Speak not in your yawning, when that you are contrained to yawn, but put your hand or hankerchief before your mouth, and turn your face aside.

When you blow your nose do it with your hankerchief, without making a sound like a trumpet, nor look into your hankerchief when you have done.

Sleep not when others speak, sit not when others stand, speak not when you should hold your peace, walk not on when others stop.

Leave not your bed, table or chamber in disorder, put not off your clothes in presence of others, or go out of your Chamber half unready, or with a Night-cap on.

When

When you study, if in company, do it not aloud as to disturb others, not read unseasonably when others are a reading to you.

Wriggle not your self in hearing others speak, or at a Sermon as seeming unable to contain your self.

At play, and at fire, 'tis good manners to give place to the last commer, and contest not or speak more loud than ordinary.

Spit not upon the fire, stoop not so low before it, as if you were sitting on the ground, nor put your hands into the flame to warm them, nor set your feet upon the fire, to warm them; especially if there be any Meat before it: Turn not your back to the fire, nor approach nearer than others, stir not up, or mend the fire, kindle it not, take it not away, or put Fuel to it, with you be the Master.

When you sit down, keep your feet firm and even, without putting them one upon t'other or crossing them.

Gnaw not your Nails in the presence of others, or bite them with the teeth.

Spit not on your fingers, nor pull them as if you would make them longer, also snift not in the sight of others.

Shake not the Head, Feet, or Legs, rowl not the eyes, list not one Eye-brow higher than the other, wry not the mouth, and bedew no man's face with your Spittle, by approaching too near him when you speak.

Kill no vermin or flea in others' sight, and if you see any filth or thick spittle, put your foot upon it dexterously, if it be upon the cloaths of your companions, put it off privately, without

shewing it to others, and if it be upon your own cloaths return thanks to him that puts it off.

Turn not your back to others, especially in speaking. jog not the table or desk, on which another writes or reads, lean not upon any one, pull him not by his Cloak to speak to him, or push him with the Elbow.

Be not always trimming your beard or stockings. keep your neils clean and short, also your hands and teeth must be kept clean, yet without shewing any great concern for them.

Do not puff up the cheeks, looll out the tongue, rub the hands or beard, thrust not the lips, or bite them, or keep the lips too open, or too much closed.

Be no flatterer, neither play with any that delights not so be played withal.

Read no Letters, Books, or Papers in company, but when there is a necessity for the doing of it, you must ask leave: come not near the Books or writings of another, so as to read them, or fix your eye upon them unless invited, or give your opinion of them unasked; also look not nigh when another is reading a Letter.

Let your countenance be pleasant, but in serious matters somewhat grave.

The gestures of the Body must be suited to the discourse you are upon.

Scorn none for the infirmities of nature; nor delight to put them that have them in mind thereof.

Shew not your self glad at the misfortune of others, though he were your enemy.

When you see a crime punished, you may be inwardly pleased therewith, but always shew pity to the offender.

Laugh

Laugh not too much or too loud at any publick spectacle.

The superfluous Complements, and all affection of ceremonies are to be avoided, yet where due they are not to be neglected, lest you displease the Person with whom you converse.

In pulling off the Hat to Persons of desert, as Church-men, Justices, &c. Turn it to your self; and make a reverence bowing more or less according to the Quality of the person, and the Custom of the better bred; for 'tis undecency not to give respect to those to whom it belongs; and amongst your equals, expect not always that they should begin with you first. But to pull off the Hat when there is no need of it, is affectation, and is reproveable to observe whether one salute you or not, as for the rest, the manner of saluting, or resaluting in words, keep to the most usual custom.

'Tis ill manners, to bid one more eminent than your self be covered, as well as not to do it to whom 'tis due. Likewise he that makes too much hast to put on his Hat, and he who at first puts it not on, or after some few intreaties, does not well, and therefore one ought to be covered after the first, or for the most part after the second time, without the custom of the place be against it, and be amongst equals or superiors, who are of the self same house; the inferiour may cover himself at the first request. True it is, that equals at the instant or immediately after, are wont to interchange a sign of covering themselves joyntly: Now what is hereing spoken of qualification in behaviour, ought likewise to be considered in what concerns taking of place, and

sitting down; for ceremonies without bounds are too troublesome.

If an inferiour, or one that is held for such would put on his Hat, his companion being uncovered, he ought first to ask leave, if he can presume that it will not be offensive to the other.

If any one come to speak with you while you are sitting, stand up though he be your inferiour, and when you present seats, let it be to every one according to his degree.

When you meet with one of higher quality than your self, stop, and retire, especially if it be at a door, or any streight place, to give way for him to pass.

In walking, the highest place in most countries, seems to be on the Right Hand, therefore place your self on his Left, whom you desire to honour. But if three walk together, the middle place is the highest, then the Right Hand, and the lowest of all the Left, yet in *France*, in as much as the place near the Wall is usually the highest, more easie to walk in, and commonly cleaner, one gives it to the most worthy, if two walk together.

Being with your equals, be not hasty to take the best place, but if it be presented to you, be not wilful in refusing it, but always express some sign of unwillingness when that you do take it.

If any one far surpassing others, either in age or desert, would give place to a meaner than himself in his own lodging, or elsewhere, as the one ought not to accept of it, so the other ought not to urge it with much earnestness, or offer it unto him above once or twice.

To

To one that is your equal, or not much inferior, you are to give the chief place in your lodging, and he to whom 'tis offered ought at the first offer to refuse it, but at the second to accept, though not without signs of acknowledgments of his unworthiness.

In walking with any one, put your self on his Left Hand, and when you turn you may keep the same side.

They that are in dignity or in office, have in all places precedence, but whilst they are young, they ought to respect those that are their equals in Birth or other qualities, though they have no publick charge, if they be much more aged, especially if they have the degree of Doctorship, nay, when they give to them the chiefest place, they ought notwithstanding at first to refuse it, but afterwards take it civilly with thanks.

It is good manners to prefer them to whom we speak, before our selves, especially if they be much above us with whom in no sort we ought to begin.

Let your discourse which you make to men of business be short.

Artificers and Men of low degree, ought not to trouble themselves with many ceremonies to them who are Lords; or of high degree, but respect them and highly honour them, and those of high degree ought to treat them with affability and courtesie without arrogancy.

In speaking to men of quality, do not lean, or look them wilfully in the face, nor approach too near them, at least keep a full pace from them.

In visiting the Sick, do not presently play the Doctor of Physick, if you understand nothing therein.

In writing or speaking, give to every Person his due title, according to his degree and the custom of the place.

Strive not with your superiours in argument, but always submit your judgment to others with modesty.

Undertake not to reach your equal in the Art himself professes; it savours of arrogancy.

Let your Ceremony and Courtesie be proper to the dignity of his place with whom you converse, and not the same with a Clown and a Prince.

Do not express joy before one sick, or in pain; for that contrary passion will aggravate his misery.

Be submissive to Superiors and Magistrates, friendly to Equals, and affable to Inferiours.

In giving of Titles to Men, observe the custom of the Times and Place wherein you are; and if in any thing you be in doubt, consult the experienced in such things, and when you have once found the true Title, change not, but continue it.

Thou, Thee, is seldom used, but to Children, Servants, and those of a much inferiour Rank, only in some places, 'tis used as a term of Familiarity.

When a man does all he can, though it succeeds not well, blame not him that did it.

Being to advise or reprehend any one, consider whether it ought to be done in publick or private; to do it presently, or at some other time; in what terms to do it; and in reproving, shew no signs of Choler, but do it with all sweetness and mildness.

Take

Take all Admonitions thankfully, in what time or place soever given, but afterwards, not being culpable, take a time and place convenient with modesty to let him know it that gave it.

Reproach no man for his natural imperfections, or do or say any thing, so as to make another blush.

Mock not, nor jest at any thing of Importance; break no sharp and biting Jest, and if you deliver any witty Jest that is pleasant, abstain from laughing thereat your self, but let others do it.

Wherein you reprove another, be unblameable your self; for Example is more prevalent than Precept.

In speaking or writing to any, deprive them not of their acquired Title, lest you seem censorious of their Deserts.

Be not too hasty to believe flying Reports, to the disparagement of any.

Use no reproachful Language against any man; neither curse nor revile.

Be not over-nice to set your Band, Hair, and Beard; carry not about you any sweet smells, wear not your Hat too high on your Head, or too close on your Eyes, nor in the fashion of Swaggerers and Jesters.

Untruss not your self, or make your self ready for the Close-stool in the presence of any; and when you come back, wash your hands before you touch any Meat, but let the washing be privately done.

It is a point of cleanliness, to wash ones face and hands in a morning, when also comb the Head.

Wear not your Cloaths foul, unript, dusty, or old, and see that they be brusht once every day at least, and take heed that you approach not to any

any Uncleanliness; and if you lay by your Cloak take heed where you do it.

In your Cloaths accommodate your self to the fashion of your Equals; such as are civil and orderly, with respect to times and places; and if you do exceed them in any thing, let it be in Plainness and Gravity.

Be modest in your Apparel, and endeavour to accommodate Nature, rather than to procure admiration.

Run not in the Streets, neither go too slowly, nor with the Mouth open; move not on the one side nor on the other in walking; go not hanging down the hands, shaking the arms; kick not the Earth with the feet, throw not the Legs across here and there, nor trail your feet after you; truss not up your Breeches at every turn; go not upon the Toes, nor in a dancing manner, nor yet in a stooping, nor in a capering, nor yet in a tripping manner with your heels.

Play not the Peacock, looking every where about you, to see if you be well deckt and trim, if your Shooes fit well, if your Stockings fit neatly, and Cloaths handsomely. Go not out of your Chamber with your Pen in your Ear, Cap, or Hat; carry not your handkerchief in your Hand, Mouth, hanging at your Girdle, or under your Arm, but in some secret place, not to be discerned by others, but ready for use when you have occasion; and beware how you present it to others, though you have yet scarce made use of it.

Eat not in the Streets, nor in the House out of Season.

Neither laugh, nor yet talk to your self, nor sing walking alone, in such manner as to be overheard;

heard ; make no sign of admiration, as if you were thinking of some great business ; throw not sticks or stones in the street, or any thing else ; tread not purposely on Pebble-stones, to remove them out of their Places. Go not with the head too high, nor yet to low, neither leaning to the Right Hand, or to the Left, looking giddily about you.

Associate your self with Men of good quality, if you esteem your own Reputation ; for 'tis better to be alone than in bad company.

When you walk with one of your own rank, take not the upper-hand of him, and muse not of Precedence when you have not the Place that belongs to you, nor trouble your self for it, but go on roundly ; and if he be more worthy than your self, give him the right hand Place, and at no time put your self before him.

In walking up and down in a House, only with one in company, if he be greater than your self, at the first give him the right hand, and stop not till he does, and be not the first that turns ; and when you do turn, turn with your Face towards him, not with your Back. If he be a Man of great quality, walk not with him cheek by jowl, but somewhat behind him ; yet in such a manner that he may easily speak to you. But if he be your Equal, carry your self so, that you turn proportionably with him, and make him not always the first ; likewise stop not too often at mid-way, if there be not great need so to do, for that favours of Superiority, and is accounted troublesome, he that walks in the middle betwixt two equals, ought now to turn himself to the right and then to the left hand, but if they be not Equals,

quals, turn himself most with his Face to the most worthy, and they that are on the sides ought to turn themselves with their Faces towards the middle-most.

In walking alone, express no passion in your gesture.

Let your Conversation be without Malice or Envy, for 'tis a sign of a tractable and commendable Nature: And in all causes of passion admit reason to be your governess.

Never express any thing unbecoming, nor act against the Rules moral before your inferiors.

Be not immodest in urging your friends to discover a secret.

Utter not base and frivolous things amongst grave and learned men, nor very difficult questions, or subjects, amongst the ignorant, or things hard to be believed, stuff not your Language with sentences, especially amongst your equals, much less amongst your betters.

Speak not of doleful things out of time, and in a time of mirth, or at the table, speak not of melancholick things, as of wounds, and deaths, and if others speak thereof, change if you can dexterously the discourse; tell not your dreams, which may seem to be of notable presages without it be to your intimate friend.

As a man ought not, without there be great occasion, to vaunt himself of his brave achievements, or rare qualities, as of wit, vertue, nobleness, riches, or kindred, so ought he not to debase himself neither.

Break not a jest there where none take any pleasure in mirth, laugh not aloud, nor at all without subject given, nor deride at any Man's mis-

misfortune, though there seem to be some cause for it.

Speak no injurious words, neither in jest, or earnest, or biting words, scoff at none, especially if they be greater than your self, although they give occasion.

Be not froward but friendly, and courteous, and the first to salute others, hear and answer, and be not penfive when it is a time to converse and discourse.

By no means detract from others, or speak of things belonging to them, also be not too excessive in commending.

Go not thither, where you know not, whether you shall be welcome or not. Give not advice without being asked, without you be the best there present, especially, not out of season, and where being intreated to do it, do it briefly, quickly coming to the point.

If two contend amongst themselves, take not the part of either, if not constrained, and be not obstinate in your own opinion, in things indifferent, be on the side of the Major part of the Company that deliver their opinions.

Reprehend not the imperfection of others, for that belongs to Fathers, Masters, and Superiors, though in time and place convenient, you may give good counsel, and thereby shew dislike.

Gaze not on the marks or blemishes of others, although they be natural, especially if in the face, and ask not how they came; and what you may speak in secret to your friend, deliver not in the presence of others.

Speak not in an unknown Language in company, but in your own Natural Tongue, and that

as those of quality do, and not as the clownish; use no words favouring of immodesty, though to cause mirth, and of sublime matters, treat seriously.

Think before you speak, make no shew of nimbleness of conceits or clinches, pronounce not imperfectly, nor bring out your words too hastily, nor yet too slowly.

When another speaks, take heed, that by your means, he be not neglected by his auditors, and be attentive your self, without turning your eyes here and there, or busying your self with other things. If any drawl forth his words, help him not, nor prompt without he desires you so to do: or that it be in private, or if you be very familiar with him; interrupt him not, nor answer him not till his speech be ended.

In the midst of a Discourse, ask not what was said before; but if you perceive any stop, because of you, you may intreat him gently, to proceed. On the contrary, if any Person of Quality comes in whilst that you are in discourse, it is handsom to make a small Epilogue, and briefly collect what you have said, and then go on with your Discourse.

In discoursing, make no Faces, nor use any undecent action with the Mouth, Eyes, or Hands, to express what you would deliver; neither hold your hands behind your back, either clasped or acrofs; but place them before, one over the other, somewhat under the Breast or Girdle; also be circumspect how you carry your Body, shake not your Head, nor move your hands much, and hold your feet still.

White

While you are speaking, put not your hat nor any thing else before your mouth; chew not Paper, shake not your head, strike not blows with your Elbow, stand not titter-totter on one foot, nor put one Leg overthwart the other.

Point not with your finger at him, of whom you discourse, and approach not to near him with whom you talk, especially to his face.

Whisper not in the company of others.

Treat with men at fit times, if you would effect your business.

Make no comparisons, and if any of the company be commended for any brave Act or Virtue, commend not another for the same.

Be not apt to relate News, if you know not the truth thereof. And in discoursing of the things that you have heard; name not your Author without you be assured that he will take it well of you. A Secret that has been committed to you, discover not.

Be not tedious in Discourse, or in Reading, if the thing be not of importance, and that you find the Company pleased therewith.

Be not curious to know the Affairs of others, neither approach to those that speak in private.

Undertake not what you cannot perform; but be careful to keep your promise.

When you deliver a matter, do it without passion, and with discretion, however mean the persons you do it to.

When those that are your Superiors talk to any body, hearken you not, neither speak, nor laugh.

Affure not, what you know not to be true.

If

If you be in company of higher Quality than your self, especially if they be such as have any power over you: speak not till you are asked a question, then stand upright, put off your Hat, and answer in few words, if so be they give you not leave to sit or put on the Hat.

In disputes that occur in conversation, be not so desirous to overcome, as not to give liberty to each one to deliver his opinion, and tho' you be in the right, you ought to give way to the judgment, of the Major part, also to the cholerick, peevish, and those that are judges of the dispute.

When you are bitten, or injured, by words answer not or endeavour your defence, but rather seem to take them in jest, and slight them, tho' others should move you to defend your self: for as the proverb, *Each question deserves not an answer.*

Contradict not, at every turn, what others say, so as to contend and say, *it is not so, it is as I say*: But comply with others opinion, especially in things of small consequence.

In company, play not the Mountebank and prattle of those things you do not understand, but when you speak see it be to the purpose, and according to truth of such things as you know, that so afterwards you be not obliged to excuse your self, by saying, *I do not well remember, but I know that I have read it*, which is a thing ill becoming.

If any one begins to rehearse a History, say, not *I know it well*: And if he relates it not right or fully, shake not your head, twinkle not your eyes, and snigger not thereat, much less, may you say, *It is not so you deceive your self.*

Speak

Speak not too loud, as if you were the City Cryer, nor yet so low as not to be heard.

Let your carriage be as becomes a Man, grave, settled, and attentive to what is spoken, that so at the end of every discourse, you will not have occasion to say, *What say you? how hapned that, I understand you not.*

In discourses walking, hold not back your Companion as if it were with a bridle, staying him at every three words. Approach not so near as to jostle him; or keep further from him than about a span.

Be not a year in the beginning of a discourse, and in certain long excuses; or ceremonies, saying, *Sir excuse me, if I know not to deliver my self well and yet to obey you, &c.* but enter into the discourse with a moderate boldness, then proceed without being troubled, even to the end, be not tedious, make not many digressions, nor repeat often the same manner of speech.

He that hath an unready speech let him not always take upon him the discourse.

Speak not evil of the absent, for it is unjust, when the party is not there to clear himself.

Being set at meat, scratch not your self neither spit, cough, or blow your nose: but if it must be done do it dextrously, without any thing of noise, turning your face side.

Feed not with greediness.

Break not the bread with your hands, but cut it with a knife.

Lean not upon the table with your arms stretched out, neither cast your arms upon your chair undecently.

Make no shew of taking great delight in your meat

If you be in company of higher Quality than your self, especially if they be such as have any power over you: speak not till you are asked a question, then stand upright, put off your Hat, and answer in few words, if so be they give you not leave to sit or put on the Hat.

In disputes that occur in conversation, be not so desirous to overcome, as not to give liberty to each one to deliver his opinion, and tho' you be in the right, you ought to give way to the judgment, of the Major part, also to the cholerick, peevish, and those that are judges of the dispute.

When you are bitten, or injured, by words answer not or endeavour your defence, but rather seem to take them in jest, and slight them, tho' others should move you to defend your self: for as the proverb, *Each question deserves not an answer.*

Contradict not, at every turn, what others say, so as to contend and say, *it is not so, it is as I say*: But comply with others opinion, especially in things of small consequence.

In company, play not the Mountebank and prattle of those things you do not understand, but when you speak see it be to the purpose, and according to truth of such things as you know, that so afterwards you be not obliged to excuse your self, by saying, *I do not well remember, but I know that I have read it*, which is a thing ill becoming.

If any one begins to rehearse a History, say, not *I know it well*: And if he relates it not right or fully, shake not your head, twinkle not your eyes, and snigger not thereat, much less, may you say, *It is not so you deceive your self.*

Speak

Speak not too loud, as if you were the City Cryer, nor yet so low as not to be heard.

Let your carriage be as becomes a Man, grave, settled, and attentive to what is spoken, that so at the end of every discourse, you will not have occasion to say, *What say you? how hapned that, I understand you not.*

In discourses walking, hold not back your Companion as if it were with a bridle, staying him at every three words. Approach not so near as to jostle him; or keep further from him than about a span.

Be not a year in the beginning of a discourse, and in certain long excuses; or ceremonies, saying, *Sir excuse me, if I know not to deliver my self well and yet to obey you, &c.* but enter into the discourse with a moderate boldness, then proceed without being troubled, even to the end, be not tedious, make not many digressions, nor repeat often the same manner of speech.

He that hath an unready speech let him not always take upon him the discourse.

Speak not evil of the absent, for it is unjust, when the party is not there to clear himself.

Being set at meat, scratch not your self neither spit, cough, or blow your nose: but if it must be done do it dextrously, without any thing of noise, turning your face side.

Feed not with greediness.

Break not the bread with your hands, but cut it with a knife.

Lean not upon the table with your arms stretched out, neither cast your arms upon your chair undecently.

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meat or drink, but if you be asked how you like it, by the Master of the feast, answer with modesty and prudence: Much less ought you not to find fault therewith.

Take no salt, or cut bread, with your knife greasy, but clean it with a little bit of bread, not with the whole loaf, or with your napkin.

Entertaining any one at table, it is decent to serve and present him with meat, nay even with those meats that are near him, but if you be invited by another it is better to attend till he help you with meat than that you should help your self, without the Master of the Feast, intreat you to use freedom, or that you be in the house of a familiar Friend. It is scarce allowable to undertake to help others, undesired by the Master without it be where a great company is, so that the Master cannot have an eye to all, then may it be done to those that are next you.

Blow not your meat and broth at table to cool it, but stay till it cool of it self, broth may be made colder by turning it over with a spoon, but 'tis hardly allowable to sup it up at table, but eat it with your spoon.

Smell not to meat, but if you hold your nose to it, tell it not to another afterwards.

Besmeare not any bread with your fingers, but when you will cut some Bread, wipe them first if they be greasy: And take heed as much as you can, not to foul your hands or grease your Fingers, but rather make use of a Fork and Spoon, as the custom is, for the best bred to do.

If you soak either Bread or Meat in the Sauce, let it be no more then what you put into your Mouth at a time, and be sure not to do it after that you have bit it.

Cast

Cast not under the Table or on the Ground; Bone, Parings, Wine, &c. but if we have any thing in our Mouth, which we cannot swallow, we must dextrously cast it forth, or take it out with our two Fingers, or with the left Hand half shut conveying it secretly away, turning your face from the company when you do it.

Likewise 'tis not handsome to spit forth the stones of any fruit, upon a dish, but take them from your Mouth with your left hand as hath been said.

Put not your Meat to your Mouth with your Knife in your hand, as the Country clowns do.

Cast not your Eyes upon others Trenchers, nor fix them wishfully upon the Meat on the Table, nor lift them up while you are drinking, nor while you put your meat into your Mouth.

Cut not too much Bread at once, nor too great shives, but of a middle size; cut the Loaf even, without taking to your self all the crum, and leaving the crust for others, neither slay it for the crust, nor cut morsels of Bread upon your Trencher, and if you cannot eat crust, 'tis better to pare your piece when 'tis cut then to pare the whole Loaf.

It is unbecoming to stoop much to ones dish or Meat, but when one carry the morsel that is sawced to the Mouth, one may stoop a little and then sit upright again.

Present not to others that whereof you have tasted, whether it be wine or any thing else, unless when you are desired to tast thereby to give your opinion.

Wipe not your hands, when they are foul, on your Bread, nor on the Table-cloth, but on a corner

corner of your Napkin, not on the whole, least after dinner you be thought a sloven.

When you eat or drink make not much noise with the Teeth, either in supping nor in grinding too hard; nor in any other manner.

Suck no bones, at least, so as to be heard, take them not with both your hands, neither gnaw them, nor tear the Flesh with your Teeth but make use of your Knife, holding them with two Fingers, as near as you can to the top thereof: knock not the Bones to get out the marrow, upon your Bread, or Trencher, but get it out with a Knife, but 'tis better not to meddle with the Bones at all; but be sure not to mouth them.

Use not a Knife to break bones, Plum-stones, or other hard things withal, neither break them with your Teeth, 'tis better to let them alone.

Take not from the common dish, that which is on the side next to your companion, but on your own side, neither take more than others take, and if it be fruit or such like things, handle them not to take the best, and if any take of your dish, regard not where they take.

Put not another bit into your Mouth till the former be swallowed, let not the morsel's you put in, be so big as to puff out the cheeks.

Fill not the glass so full as that it shall run over upon the Table-cloth

Drink not while your Mouth is full with Meat, or call for Drink, or talk, or so much as fill your Glass to drink till your Mouth be emptied neither drink while your next Companion is a drinking, or he that sits at the upper end of the Table.

Gaze not about you while you are a drinking.

Drink

Drink not, neither too leisurely, nor yet too hastily, nor as chawing the Wine, nor yet too often. Before and after drinking, wipe your Lips, nor breath not then, or ever with too great a noise, for 'tis uncivil.

Cleanse not your Teeth with the Table-cloth, or Napkin, or with your Finger, Fork or Knife, much worse 'tis to do it with your Nails, it seems uncomely to do it all at table, but if others do it, let it be done with a pick-tooth.

Rince not your mouth with Wine, to spit it out before others, for it seems not fit to wash the mouth in dresence of others, but the hands must be only washed, with the water that is given at table.

It is almost out of use, to call upon the company too often, and with importunity to eat, nor ought you to drink to others every time you drink, and if you be drank too, you may render him thanks, but are not obliged to pledge him, but if it be with men that are accustomed to drink, 'tis better to sip a little, least they should take it ill.

Be not longer in eating than others are, and at table, lay not your arm upon it, but your hand only upon the edge of it.

It belongs to the chiefest in company to unfold his Napkin and fall to meat first.

But he ought then to begin in time, and to dispatch with dexterity, that the slowest may have sufficient time allowed him.

Be not angry at Table whatever happens, and if you have reason to be so, shew it not, but put on a pleasant countenance, especially if there be strangers, for chearful pleasantness makes one dish of meat a feast.

Set not your self at the upper end of the Table, but if it be your due, or that the Master of the House will have it so, contend not much least you should thereby trouble the company.

If others talk at Table be attentive, but talk not with meat in your mouth.

Let your speeches be seriously reverent when you speak of God or his Attributes.

Do not think that you can be a friend to the Government while you are an enemy to God.

Let your recreations be manful not sinful.

Honour and obey your natural Parents altho' they be poor.

Labour to keep alive in your breast, that little spark of celestial fire, call'd Conscience.

If you would enjoy true content, live peaceably in that vocation, unto which providence hath called you.

THE

T H E Country-Man's Guide.

Of a Year, what it is, with the difference betwixt the English and Gregorian Account.

A Year is that space of time wherein the Sun runs his perambulation through the Twelve Signs of the Zodiack, containing 12 Solar Months, 13 Lunar, 52 weeks, 365 days, 6 hours, and 6 minutes, which 6 hours in four years space being added together, make one day, which we commonly call *Bissextile*, or *Leap-year*, and is added to the Kalendar on the 25 of *February*, making that Month every fourth Year 29 days long, which at other times is but 28, and then the 28 and 29th. are accounted but one day. This Account was thus named by *Julius Caesar*, the first *Roman* Emperor, who reduced the year to a better Method than before, and from him it was called the *Julian Account*; yet still the six minutes remain un-numbred, which in that time arose to some days, and therefore *Gregory*, Pope of *Rome*, to make the year exactly answerable to the Sun's diurnal course, casting up the days which those minutes amounted unto, placed his Festivals exactly answerable to the Sun's Progress, which in sixteen hundred years hath amounted to ten days, and is from him called the *Gregorian Account*,

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being used in all those Parts beyond Sea which acknowledge the Pope's Supremacy.

Qu. From whence do the twelve Months derive their Names?

An. January is so called from *Janus*, who was pictured with two faces, signifying the beginning or entrance of the year; *February* took its Name from *Febura*, *March* from *Mars* the God of War. *April* signifieth the growth or spring of the year; *May* is the Majors, and *June* the Juniors season. *July* was so called from *Julius Caesar*. *August* from *Augustus*, the second Roman Emperor. *September* signifies the seventh Month, for the Romans before the time of *Julius Caesar* reckoned their Months from *March*; so *October* signifieth the eight, *November* the ninth, and *December* the tenth; which if you reckon from *January*, the Account will be otherwise.

Qu. How many days is in each Month?

*An. Thirty days hath September,
April, June, and November;
February hath twenty eight alone,
All the rest have thirty and one;
But every Leap-year in that time,
February hath twenty nine.*

Of the day, with several divisions thereof.

An Artificial day consists of 12 hours, a Natural day 24 hours. The Athenians began their day from Sun-set; but the Jews, Chaldeans, and Babylonians, from Sun-rise: The Egyptians and Romans from Midnight, of whom we took our Pattern to count the hours from thence; the Umbrians from Noon. The parts of a politick or civil day (according to *Macrobius*) are these: The first time of the day is after Midnight; the second

second in *Latin Gallicinium*, Cocks crow; the third *Canticinium*, the space between the first Cock and Break of day; the fourth *Diluculum*, the break or dawn of the day; the fifth *Mane*, the morning; the sixth *Meridies*, noon or mid-day; the seventh *Pomeridies*, the afternoon; the eighth *Serum diei*, Sun-set; the ninth *Suprema tempestas*, twi-light; tenth *Vesper*, the Evening; the eleventh *Prima Lux*, Candle-time; the twelfth *Nox concubia*, bed-time; the thirteenth *Nox intempesta*, the dead time of the night.

The *Jews* did divide their Artificial day into four Quarters, allowing to every Quarter three hours, accounting the first hour of the first Quarter at the rising of the Sun, and the third hour of the first Quarter, they called the third hour; and the third hour of the second Quarter they called the sixth hour, which was mid-day; the third hour of the third Quarter, the ninth hour; and the second hour of the fourth Quarter, the eleventh hour; and the twelfth and last hour of the day, they call Even-tide.

The day is accounted with us for the Payments of Money between Sun and Sun; but for Indictments of Murther, the day is accounted from midnight to midnight; and so likewise are Fasting days.

Directions for the Country-man, what he is to do each Month in the Year.

For January.

THIS is a chargeable Month, and therefore more troublefom to the Poor man than to the Rich, as the days increase so does the cold. The

Fields as well as Trees, are now disrobed of all their verdure, and are quite naked, unless cloathed with white, whilst the Provident Country-man sits at home enjoying the fruits of his past labours, contemplating on what is to be done. A Cup of good Ale, Cyder, or other good Liquor does not now amiss, such as last Autumn produced, which being moderately taken, proves the best Physick.

A cold *January* is seasonable: Plough up the Ground you intend for Pease, water Meadows and Pastures: Drain Arable Grounds where you intend to sow Pease, Oats, or Barley; rear Calves, Pigs, &c. Lay Dung on heaps, carry it on the Land in frosty weather; hedge and ditch about Pasture Land.

Plant Timber-Trees, or any Coppice-wood, or Hedge-wood; and also Quick-sets: cut Coppices and Hedge-rows, lop and prune greater Trees.

Feed Doves, and repair Dove-houses; cut away Ant-hills, and fill up the holes in Meadow and Pasture-grounds; gather stones, have special care of Ews and Lambs; house Calves, geld young Cattle soon after they are fallen: Sow Oats, if you will have the best.

Plant Vines and other Fruit-trees, if the weather be open and mild; dig and trench Gardens, or other ground for Pease and Beans, against the Spring dig borders, uncover roots of Trees where need is, and add such Manure to them as they require: You may also, if the weather prove mild, set Beans and Pease. As yet Roses may be cut and removed.

Prune Orchard Fruits and Vines, so that it be not frosty; nail and trim Wall-fruits; cleanse Trees of Moss in moist weather.

Gather

Gather Cions for grafts, and stick them in the ground, for they will take the better at the latter end of this Month. If the weather be mild, you may begin to graft.

Make your hot-beds, and sow therein your choice Sallads; sow Collyflowers; secure your choice Plants and Flowers from the injury of the weather, by covers, by straw or dung; Earth up the roots of such Plants as the frost hath uncovered.

Set traps to destroy Vermine, where you have sown such Plants or Seeds as they injure.

Take Fowl, destroy Sparrows in Barns, and near them; kill Bul-finches that feed on the buds of Fruit-trees.

Dig a weedy Hop-garden.

Turn up your Bee-hives, and sprinkle them with warm and sweet wort dexterously. Also you may remove Bees.

February.

This is a principal seed-month, for such as is usually called *Lenten-grain*.

This Month is usually subject to much Rain or Snow; if it prove either, it is not to be accounted unseasonable.

Now sow all sorts of grey Pease, Fitches, Beans, and Oats, carry out Dung, and spread it before the Plough, and also on Pasture-ground, this being the principal Month for that purpose.

Plant Quick-sets newly raised; the Spring being so near, they will not keep long.

Set Willow-plants, or Pitchers, Osiers, and other Aquaticks.

Sow Mustard-seed and Hemp-seed, if the Spring prove mild; feed your Swans, and make

their Nests where the floods reach them not.

Soyl Meadows that you cannot overflow or water; catch Moles, and level Mole-hills.

Also this is a very good time for plashing of Quick-sets, shrouding or lopping of Trees, or cutting Coppices.

You may yet prune and trim Fruit-trees, and cleanse them from moss and cankers: Now is a very good time for grafting the more forward sort of Fruit-trees if the weather be temperate.

Your tender Wall-fruit cut not till you think the hard frosts are over.

Plant Vines, or any sort of Fruit-trees, in open weather: Trim up your pallisade hedges: Set Kernels, Nuts, or Stone-fruit, and other hard Seeds.

Lay branches to take root, or place baskets of earth for the branches to pass through.

Sow Aniseeds, Beans, Pease, Radish, Parsnips, Carrots Onions, Parsly, Spinage, and other hardy herbs or seeds, and plant Cabbage-plants: Plant out Collyflowers into warm places, also plant Liquorice; yet you may destroy Sparrows. Now is the time the Bul-finch does the greatest harm to the buds of Fruit-trees.

Make up your hot beds for Melons, Cucumbers, sow Asparagus, continue Vermine-traps, and pick up all the Snails you can find, and destroy Frogs and their spawn.

A good time to sew Fish-ponds, and take Fish, the most Fish being now in season.

Now you may, if the weather prove mild, plant Hops, and dress them that are out of heart.

Half open your passages for Bees, and now may ye remove them.

March

March.

The beginning of *March* usually concludes the nipping Winter, the end intimates the subsequent welcome Spring, according to the Proverb, *March cometh in like a Lyon, and goes out like a Lamb*. If it proves cold, it is seasonable to check the pregnant buds, till a more seasonable time approaches. If this Month prove dry, the Country-man counts it ominous of a happy year for Corn.

Let Cattle no longer feed on Meadows nor Marshes you intend to mow: Have special regard to the fences, both of Meadow and Corn.

About the end of this Month you may begin to sow Barley, earlier in Clay than in Sand, you may now rowl Wheat if the weather prove dry; make an end of sowing all sorts of Pulse. You may now shroud or lop old Trees, and fell Coppice-wood better than at any other season in the year.

This is the only time for the raising of the best brood of Poultry.

It is a good time to set Osiers, Willows, and other Aquaticks: Sow the Rye called *Marce Rye*.

In this Month and the next, you may sow all sorts of *French Grasses*, or new Hays, as Clover, *St. Foyn*, &c. now sow Hemp and Flax if the weather be temperate.

The principal time in the year for the destruction of Moles.

Sow any sort of white Pease or Hastings.

This is the principal Month for grafting all sorts of Fruits. Now cover the Roots of all such Trees you laid bare in the Winter preceding, and remove such young Trees you omitted to remove in the latter season.

Carry Dung into your Gardens, Orchards, &c.

You may now transplant most sorts of Garden-herbs, Sweet-herbs, and Summer-flowers; make hot beds for Cucumbers and Melons. Saffron may also now be planted, and Madder.

Now sow Endive, Succory, Leeks, Raddish, Beets, Parsnips, Skirrets, Parsly, Sorrel, Bugloss, Borrage, Chervil, Sellery, Smallage, Allisanders, &c. Also Lettice, Onions, Garlick, Orach, Purslain, Turnips, Pease, Carrots, Cabbage, Cresses, Fennel, Marjoram, Basil, Tobacco, Leeks, Spinage, Marigolds, &c.

Dress up and string your Strawberry-beds, uncover Asparagus-beds, and transplant Asparagus; slip and plant Artichoaks and Liquorice.

Stake and bind up the weakest Plants, against the Winds; sow Pinks, Carnations, &c. In this Month sow Pine-kernels, and the Seeds of all Winter-greens.

Plant all Garden-herbs, and Flowers that have Fibrous roots.

Sow choice Flowers that are not natural for our Climate in hot beds this Month.

You may plant Hops, it is a very seasonable time to dress them.

Now the Bees sits, keep them close night and morning, if the weather prove ill. You may yet remove Bees.

April.

The mornings now seem pleasant, the days long.

A dry season to sow Barley is best, to prevent Weeds; if *April* prove dry, fallowing is good.

Fell the Timber you intend to bark, if the Spring be forward; cleanse and rid the Coppices, and preserve them from Cattle: keep Geese and Swine out of Commons or Pastures. Pick

Pick up stones in the new sown Land; sow Hemp and Flax.

Cleanse Ditches, and get in your Manure that lies in the Streets or Lanes, or lay it on heaps.

Set Osiers, Willows, and other Aquaticks, before they are too forward.

You may throughout this Month sow Clover-grass, St. Foyn, and all *French* or other Grasses or Hayes.

You may yet graft some sorts of Fruit in the stock the beginning of this Month.

Now sow all sorts of Garden-seeds in dry weather, and plant all sorts of Garden-herbs in wet weather.

Plant *French*-beans, Cucumbers, Melons, Artichokes, and Madder, and sow such tender seeds that could not endure the harder Frosts, set *French* beans.

Gather up Worms and Snails after evening-showers, or early in the morning.

Sow your Annual Flowers that come of Seeds; that you may have Flowers all the Summer; and transplant such Flowers with Fibrous roots you left removed in *March*: Sow also the Seeds of Winter-greens.

Now bring forth your tender Plants you preserve in your *Conservatory*, except the Orange-Tree, which may remain till *May*.

Transplant and remove your tender shrubs, as Jasmines, Myrtles, Oleanders; towards the end of this Month also in mild weather, clip *Phyllaria*, and other rosie shrubs, and transplant any sort of Winter-greens.

Plant Hops, and Pole them in the beginning of *April*, and bind them to the Poles.

Open the doors of the Bee-hives, for now they hatch, that they may reap the benefit of the Flowry Spring, and be careful of them.

May.

This Month ushers in the most welcome Season of the Year: Now gentle *Zephyrus* fans the sweet buds, and the Cœlestial drops water *Flora's* Garden.

The Country-man's heart is revived (if this Month proves seasonable) with the hopes of a happy *Autumn*; if it prove cold, it is a good Omen of Health, and promises fair for a full Barn: the pleasure of Angling is now in its splendor, especially for the *Trout* and *Salmon*.

Now wean the Lambs you intend to have the milk of their Ewes, forbear cutting or cropping Trees you intend shall thrive, till *October*; kill Ivy.

If your Corn be too rank, now you may mow it, or feed it with Sheep before it be too forward; weed Corn. In some places Barly may be sown in this Month.

Now sow Buck-wheat, or Brank; sow latter Pease, also Hemp and Flax may yet be sown.

Weed Quick-sets, drain Fens and wet Grounds: Twifallow your Land; carry out Soyl or Compost; gather stones from the Fallows; turn out the Calves to grass; over-charge not your Pastures, lest the Summer prove dry; get home your Fewel; begin to burn-beat your Land; stub or root out Grass, Furze, Broom, or Fern; and grub up such Coppices, or other shrubby, woody places you intend should not grow again.

Sell off your Winter-fed Cattle.

About the end of this Month sow Clover-grass,
St.

St. Foyn, and other *French Grasses*. Now leave off watering your Meadows, lest you gravel or rot your grafs.

Look now after your Sheep, if this Month proves rainy, lest the Rot surprize them.

Plant all sorts of Winter-greens.

Sow the more tender Garden-seeds; as Sweet Marjoram, Basil, Thyme, and hot Aromatick Herbs and Plants: Set Sage and Rosemary.

Cover no-longer your Cucumbers, Melons, &c. excepting with glasses, sow Purslain, Lettice, &c.

At the end of this Month take up such Tulips which are dried in the stalk.

Bind Hops to their Poles, and make up the hills after Rain.

Watch the Bees now ready to swarm.

June.

A shower at this time of the year is generally welcome, now that the glorious Sun glads the spirit of nature by his approach. And the Grain and Fruits shew themselves to the joy of the thirsty Earth: The Trees are all in their rich array, and the Earth it self laden with the Country-man's wealth; if the Weather be calm, it makes the Farmer smile on his hopeful crop.

This Month is the prime season for the washing and shearing of Sheep; in forward Meadows mow grafs for hay.

Cast mud out of Ditches, Pools, or Rivers: This is the best time to raise Swine for breeders.

Fallow your Wheat-Land in hot weather, it kills the weeds.

Carry Marl, Lime, and Manure, of what kind soever, to your Land, bring home your Wood, Coals, and other necessary Fewel fetcht far off before

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Look now after your Sheep, if this Month proves rainy, lest the Rot surprize them.

Plant all sorts of Winter-greens.

Sow the more tender Garden-seeds ; as Sweet Marjoram, Basil, Thyme, and hot Aromatick Herbs and Plants: Set Sage and Rosemary.

Cover no longer your Cucumbers, Melons, &c. excepting with glasses, sow Purslain, Lettice, &c.

At the end of this Month take up such Tulips which are dried in the stalk.

Bind Hops to their Poles, and make up the hills after Rain.

Watch the Bees now ready to swarm.

June.

A shower at this time of the year is generally welcome, now that the glorious Sun glads the spirit of nature by his approach. And the Grain and Fruits shew themselves to the joy of the thirsty Earth: The Trees are all in their rich array, and the Earth it self laden with the Country-man's wealth ; if the Weather be calm, it makes the Farmer smile on his hopeful crop.

This Month is the prime season for the washing and shearing of Sheep ; in forward Meadows mow grafs for hay.

Cast mud out of Ditches, Pools, or Rivers: This is the best time to raise Swine for breeders.

Fallow your Wheat-Land in hot weather, it kills the weeds.

Carry Marl, Lime, and Manure, of what kind soever, to your Land, bring home your Wood, Coals, and other necessary Fewel fetcht far off before

before the Teams are busied at the Hay-Harvest.

Weed Corn, sow Rape and Coal-seed, and also Turnep-seed. Now Mildews or Honeydews begin to fall.

Mind your Sheep, as we advised you in May.

Now begin to inoculate, beware of cutting Trees, other than the young shoots of this year: Pluck off Buds where you are not willing they should branch forth.

Water the latter planted Trees, and lay moist weeds, &c. at the Roots of them.

It is a seasonable time to distil Aromatick and Medicinal Herbs, Flowers, &c. and to dry them in the shade for the Winter; also to make Syrups, &c.

Gather Snails, Worms, &c. and destroy Ants and other Vermine.

Set Saffron, plant Rosemary, and Gilly-flowers, sow Lettice and other Sallades for latter Sallading.

Gather Seeds that are ripe, and preserve them that are cool and dry: water the dry beds; take up your Bulbous Roots of Tulips, Anemonies, &c.

Inoculate Jasmines, Roses, &c. Also transplant any sort of bulbous roots, that keep not well out of the ground, now plant slips of Myrtle, sow latter Pease.

Dig ground where you intend a Hop-garden, and bind such Hops to the Poles as the Wind hath shaken off.

Bees now swarm plentifully, therefore be very vigilant over them, they will requite your care.

July.

In this Month ply your Hay-harvest, for a day wasted.

wasted may be many pounds lost, chiefly when the Weather is uncertain; shear all manner of Field-sheep.

Summer-tir rich stiff Grounds, soyl all mixt Earths, and latter, soyl all loose hot Sands. Let herbs you would preserve now run to seed; cut off the stalks of Out-landish-flowers, and cover the roots with new Earth, so well mixt with Manure as may be; sell all such Lambs as you feed for the Butcher; fence up your Coppices, grafe your elder underwoods, and bring home all your Field-Timber. Gather your Fimble or early Hemp and Flax. Sow Turnip-seed. This is the time for inoculating choice Fruits and Roses, &c. and for your Summer-pruning of your Wall-trees, and the making of Cherry-wine, Rasberry-wine, &c. Sow Sallad-herbs for latter Sallading, and also Pease; graft by approach, and inoculate Jasmines, Oranges, &c. Water your Hops if the season prove dry.

Now the Bees cast their latter swarms, which must be prevented, they being of no advantage; streighten the entrance of your Bees.

August.

You may yet Trifallow, also lay on Compost or Soyl, as well on your Barley-Land as Wheat-Land.

Carry Wood or other Fewel home for Winter.

Provide good Seed, and well pickt against seed-time.

Put your Ewes and Cows you like not a fatting.

This is the most principal Harveft Month for all sorts of Grain, therefore make use of good Weather whilst you have it.

About.

About the end of this Month mow your after-grass, also Clover and St. Foyn, and other *French* Hays and Grasses, and geld Lambs.

You may inoculate still, in the former part of this Month. Make Cyder of Summer-fruits, prune away superfluous branches from your Wall-fruit-trees, but leave not the Fruit bare. Pull up Suckers from the Roots of Trees; unbind the buds you inoculated a Month before, if they have taken. Plant Saffron, set slips of Gilliflowers, sow Aniseeds; you may now transplant most Flowers and Herbs, seeds of Flowers and Herbs are now to be gathered, also Onions, Garlick, &c. Sow Cabbages, Collyflowers, Turnips, &c. against the Spring, you may slip Gilliflowers, and transplant bulbous roots about *Bartholomew-tide*; and dress and plant the Rose-tree. Prop up those Poles in the Hop-garden that are blown down, also near the end of the Month gather Hops.

Towards the end of the Month take Bees, unless the goodness of the weather provoke you to stay till the middle of the next: Destroy Wasps and other Insects, and streighten the passage to secure them from Robbers.

September.

Amend the Fences about the new sown Corn; scare away Crows, Pigeons, &c.

Geld Rams, Bulls, &c. sew Ponds: put Boars up in the Sty. Beat out Hemp-seed, and water Hemp; gather Mast, and put Swine into the Woods. Manure your Wheat-Lands before the Plough. Make Cyder and Perry of Fruits that are not lasting. Gather most sorts of Winter-pears, and some sorts of Winter-apples, but long lasting Fruit gather not till after *Michaelmas*.

Sow

Sow Cabbages, Colly-flowers, Turnips, Onions, &c. Artichoaks, Asparagus, plant your Tulips, and bulbous Roots, that were formerly taken up, or remove and transplant.

Retire your choice Plants into Conservatories. Gather Saffron towards the end of this Month. Finish the gathering and drying of your Hops, take Bees in time, and streighten their passage into the Hive: You may also now remove them.

October.

Lay up Barley-land as high as you can; Seed-time yet continues, especially for Wheat. Drain the new-sown Corn-Land, sow Acorns, Nuts, or other Mast or Berries, sow Pease in fat Land, plant Quick-sets and Trees, also plash Hedges or Quick-sets. Wean the Foals from your Draught-Mares that were foaled in the Spring. Remove all sorts of Trees that shed the Leaf. Trench the stiffer ground for Gardens or Orchards. Lay open the Roots of old Trees, and such as spend themselves too much or soon in Blossoms. Gather the rest of your Winter-fruit, also Saffron. Sow all sorts of Fruit-stones, Nuts, Kernels, or Seeds. Cut and prune Rose-trees. Plant your bulbous Roots, of all sorts, and those of fibrous Roots; also Hops, and bag up those that are dried; remove Bees.

November.

Overflow your Meadows that are fed low. Destroy Ant-hills, set Pease or Beans. Trench or dig Gardens, remove or plant Fruit-trees. Make Cyder of hard Fruit. Prune Trees. Gather the rest of your Fruit; lay up Carrots, Parsnips, Cabbage, cover your tender Plants with Horse-litter or long dung, dig up Liquorice, plant Tulips, if
the

the weather be not too hard ; plant Roses. Sow Nuts or Stones, dig your Hop-garden. Stop up your Bees close. Conclude to sow your Wheat and Rye. Kill your Hogs and Poultry to lessen your stock. Lay straw to rot in moist places for Dung, also lay Dung on heaps. Fell Wood and Timber for Mechanick uses. Break Hemp and Flax.

December.

Now is it time to House old Cattle ; cut all sorts of Trees that shed their leaf, and are not too tender. Let Horfes blood ; fat Swine and kill them. Plow up the Land for Beans, drain Corn-fields where water offends, and overflow those grounds that want it.

Destroy Ant-hills. Set Fruit-trees, such as are not subject to the injury of the Frost ; transplant all sorts of Trees in open weather, plant Vines, and other slips and sions and stocks for grafting, prune Vines if the weather be open, cover the beds of Asparagus, Artichoaks, and Strawberries, with warm Horse-litter. Sow Beans and Pease if the weather be moderate ; trench your ground and dress it against the Spring, set Traps for Vermin, pick Snails out of the holes of Walls. Sow or set Bay-berries, Lawrel-berries dropping ripe. Dig up Liquorice, dig a Weedy Hop-garden, and carry Dung into it, and mix it with the Earth ; feed weak stocks of Bees.

The Principal Feasts and Holy-days in the whole Year expounded.

SINCE more buy Almanacks than understand them, and are ignorant of our Festival days,
for

for their better understanding I shall briefly, yet plainly Anatomize and declare the meaning of them.

Sunday, or our Lord's day (*dies Dominicus*) is a day dedicated by the Apostles to the more particular Service and Honour of Almighty God, and transfer'd from the Jewish *Sabbath* to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy-Ghost on that day; whence it is called *Our Lord's Day*.

1. *Jan. The Circumcision of our Lord*, vulgarly called *New-years-day*, was instituted in memory of the Circumcision of our Lord on the eight day from his Nativity, according to the Prescript of the old Law (*Gen. 17. 12.*) when he was named *Jesus*, as the Angel hath foretold (*Luke 1. 14.*) And it is called *New-years-day*, from the Account of the old *Romans*, who began their Year from that day.

6. *Jan. Twelfth-day, or the Epiphany of our Lord*, is a Feast Solemnized in memory and honour of Christ's Manifestation and Apparition to the Gentiles by a Miraculous Blazing-star, by Vertue whereof three Kings were conducted to adore him in the Manger, where they presented him as on this day, with Gold, Myrrh, and Frankincense, in Testimony of his Regality, Humanity, and Divinity. The word *Epiphany* comes from the Greek, and signifies an Apparition; and is also called *Twelfth-day*, because celebrated the *Twelfth day* after Christ's Nativity exclusively.

2. *Febr. Candlemas-day, or the Purification of the blessed Virgin*, is a Feast in memory and honour both of the Presentation of our Saviour Christ, and the Purification of the Virgin Mary in the Temple of

of Jerusalem, the fortieth day after her happy Child-birth, performed according to the Law of Moses, Levit. 12. 6.

The four Sundays of *Septuagesima*, *Sexagesima*, *Quinquagesima*, and *Quadragesima*, were days appropriated for preparations for the devotions of *Lent*; and take their numeral denominations from *Quadragesima-Sunday*, so called, because 'tis about the fortieth day before Easter.

Shrovetide signifies the time of *Shrift*; for in former time the People used then to confess their sins to a Priest, the better to prepare themselves for a holy observation of *Lent*, and more worthy receiving the blessed Sacrament at Easter.

Ashwednesday is so called by the *Romanists* from the Ceremony they have on that day of blessing of Ashes, wherewith the Priests sign the People with a Cross on their foreheads, saying unto them, *Remember man that thou art dust, and to dust thou shalt be turn'd*. The Ashes which they use this day, are *Palm-Ashes*, blessed the *Palm Sunday* before.

Lent is called in Latine *Quadragesima*, because it is a Fast of forty days; in remembrance of Christ's Fasting forty days and forty nights in the Wilderness, which Fast has been observed in *England* near one thousand years; and hath been continued in the time of Reformation, not out of any superstitious end, but for the increase of the Fishing Trade, and therein of Navigation, and would tend much to the Strength and Wealth of the Nation, if it were more diligently practised and encouraged.

Palm Sunday was instituted in memory and honour of the Triumphant Entry of our Saviour into

into *Jerusalem*, and was so called from the *Palm-Branches* which the *Hebrew Children* strewed under his feet, crying, *Hosannah to the Son of David*, Mat. 21. 15.

Maundy Thursday is a Feast in memory of our Lord's last Supper, when he instituted the Blessed Sacrament of his precious Body and Blood. And it is called *Maundy Thursday*, *quasi Mandatum*, or *Mandat Thursday*, from those words in *John* 13. 34. *Mandatum novum do vobis*, &c. I give you a new command (or mandat) that you love one another, as I have loved you.

Good-Friday, is that memorable day on which the great and glorious Work of our Redemption was consummated by our Saviour Jesus Christ on his bloody Cross, between two Thieves at *Jerusalem*.

25 March, *Annunciation of the blessed Virgin*, is a Feast in memory of that most happy Operation of the Holy Spirit, by which God was incarnate in her Womb.

Easter-Day (in Latine *Pascha*) is a great Festival in memory and honour of our Saviour's Resurrection on the third day after he was crucified, Mat. 28. 6. And it is called *Easter* from *Oriens*, (the East or rising) one of the Titles of Christ. And his name (says the Prophet) shall be called *Oriens*.

Low-Sunday, called *Dominica in Albis*, is the octave of *Easter-day*, and is so named from the white Garments, which the *Catechumeni* or *Neophytes* used to wear, which they put on at their Baptism, and solemnly put off with this day.

Holy Thursday, or *Ascension day*, is a Feast solemnized in memory of Christ's glorious Ascension into Heaven the fortieth day after his Resurrection,

in

in the sight of his Apostles and Disciples, Acts 2. 9, 10.

Rogation Week, which is always the next but one before *Whitsunday*. The Belgians call it *Grays-week*, and we in England *Gang-week*, from the *Ganging* or going in Procession and Perambulations then used about the Parish &c.

Whitsunday or *Pentecost*, is a Solemn Feast in memory and honour of the coming of the *Holy-Ghost* upon the Heads of the *Apostles* in Tongues as it were of Fire, Acts 2. 3. *Pentecost* in Greek signifies the *Fiftieth*, it being the Fiftieth after the Resurrection. And 'tis called *Whitsunday*, from the *Catechumens*, being anciently cloathed in *White*, and admitted on the Eve of this Feast to the Sacrament of Baptism.

Trinity Sunday is the Octave of *Whitsunday*, dedicated to the honour of the blessed Trinity, to signify that the works of Redemption and Sanctification, then compleated, are common to all the three Persons.

29. *Sept. Michael* or *Michaelmas*, is in commemoration of St. *Michael* the Arch-Angel, and of all the nine Orders of Holy Angels.

1. *Nov. All Saints* or *All hallows*, is celebrated in commemoration of all the Saints.

2. *Nov. All Souls* is likewise commemorated for the Souls of all the Faithful departed; and these two days (*All Saints* and *All Souls*) were of so eminent observance, that no Courts were kept on those days at *Westminster-Hall*.

The four Sundays of *Advent*, are those preceding *Christmas-day*, and were instituted as a commemorative of our Saviour's *Advent*, or coming to Redeem the World by his happy Birth.

Christmas-

Christmas-Day, or the Nativity of our Saviour *Christ*, is a most Solemn Feast Yearly celebrated, even from the Apostles time to this day, in memory of the Birth of our Saviour at *Bethlehem*.

28. *Decemb. Holy Innocents*, is a Feast in memory of those Babes which *Herod* slew when he sought for our Blessed Saviour; in which Massacre it is said that a Child of *Herod's* being at Nurse, was murdered amongst the rest, which *Augustus* hearing of, he said, *It was better to be Herod's Hog than his Son*, because the Jews would eat no Swines Flesh.

The several Feasts of the Apostles and other Saints, were instituted by the Church to honour God in his Saints, and for us to imitate their Holy and Godly Examples.

St. Peter and *St. Paul* are joyned in one Solemnity, because they were principal and joyned co-operators under *Christ* in the Conversion of the World, the first converting the *Jews*, the other the *Gentiles*: As also, both were Martyr'd at the same place, *Rome*, and on the same day, 29 *June*.

The four *Ember Weeks*, (in Latine *quatuor tempora*) are times of Publick Prayer and Fasting, partly instituted for the successful Ordination of the Priests and Ministers of the Church.

Wakes or *Country Feasts*, used always to be observed on the Sunday next after that Saint's day, to whom the Parish Church was dedicated.

Qu. What is that they call the Golden Number, Epact, Cycle of the Sun, Dominical Letter, &c.

An. The

An. The Golden Number is the Revolution of 19 Years, in which time all the Lunations or Aspects betwixt the Sun and Moon return to the same place they were in before.

The Epact is the Number of 11 days, which the Solar Year doth exceed the Lunar; the one consisting of 365 days, the other of 354; so that in every four years there is added a Number more than 30, which being greater than the Epact can be, (for from change to change there can be but 30 days) therefore 30 being taken from that excess, the remainder is the Epact for the next year.

The Epact is thus found out; multiply the Golden Number of the Year by 11, the Product whereof, if it be under 30, is the Epact; but if it be above 30, then divide the Product by 30, and the remainder shall be the Epact.

Qu. What is the Cycle of the Sun?

An. The Cycle of the Sun is a Revolution of 28 Years, in which time the Dominical Letters make all their several changes, and is called the Solar Cycle, because it comprehends all the varieties and changes that the Sunday Letter can have.

Qu. What is the meaning of the Dominical Letter?

An. The Dominical Letter is always one of these seven, A. B. C. D. E. F. G. and sheweth the Sunday Letter all the Year. But in *Bis-sextile* or Leap-year, there be two Dominical Letters, whereof the first holdeth from the beginning of *January* to *St. Matthias Eve*, and the other to the years end.

The Golden Number and the Dominical Letter change the first of *January*, and the Epact the first of *March*. *Easter-day* never falleth lower than the 23 of *March*, nor higher than the 25 of *April*.

Shrove Sunday hath his range between the first of *Februrry* and the 7 of *March*; *Whitsunday* between the 10 of *May* and the 13 of *June*: And for a Rule for *Shrovetide*, the Tuesday after the change of the Moon in *February* is always *Shrove-Tuesday*.

Qu. *What causes the Eclipses, and Full of the Moon?*

An. The Eclipse of the Moon is caused by the interposition of the Earth betwixt the Sun and her; for she being a dark Body of her self, and having no Light but what she borrows by reflection from the Sun, so far as the Earth interposes, so much of her is darkened. The cause of the Sun's Eclipse is when the Moon passes betwixt the Sun and us, and shadows some of the Body thereof from our sight; so that what part is interposed by the Moon, cannot be seen by us, by reason she is a dark Body, hiding the same from our sight. The Moon being in right Opposition against the Sun, causes her to be at the Full, as her increase is by drawing nearer to Opposition, so her decrease by departing further from Opposition.

Qu. *Of what substance be the Stars, what are their motions, and what causeth Blazing-Stars?*

An. The Stars are of the same substance with the Moon, thick, and not transparent as the Heavens, borrowing all their Light from the Sun, being otherwise of themselves dark Bodies, and

and shine as well in the day as night ; though by reason of the Sun's refulgent Beams, they are not obvious to our sight. And as for their Motion, it is the same as of the Heavens wherein they are placed.

Shooting or Blazing-Stars are hot fumes of a thick substance like glew, which being exhaled above in the Air, and hovering aloft until it be kindled, flies like a Squib through the Air ; but if it mount to a higher place, and there be kindled, it turneth to a Blazing-Star.

T H E E N D.

